THE UNITED CHURCH
OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

African women find their place

See page 8

Congopresse

AFRICAN WOMANHOOD LOOKS TO THE FUTURE

Recognize Red China
by E. B. Jolliffe

Canada's Overloaded Courts
by M. B. Pengelley

Letters

v. 21
1957/60
65171

Anglicans and Union

Dear Sir: Re the editorial "Anglican Time Is Not Yet," reading the above one recalls the story of the small girl who was given a gift of a pin-cushion for Christmas by her maiden aunt. The child was not enthused; but her mother reminded her that it was polite to express appreciation for the kind gifts of friends, and mentioned some things she might say. After careful thought the little girl produced the following — torn between politeness and honesty:

> "Dear Aunt—Thank you very much for your lovely Christmas present. I have always wanted a pin-cushion; . . . but not very much."

The proposed union seems to be quite prickly!

Wakefield, Que. (Miss) A. B. Robb.

Dear Sir: . . . I believe we of the United Church often have a completely wrong attitude toward union with the Anglican Church. Some of us seem to expect the Anglicans to give up their beautiful "Book of Common Prayer," liturgies, vestments and congregational participation which means so much to them.

. . . The most beautiful part of our **Hymnary** is the "Canticles" section, especially "Christ our Passover." I can only remember hearing this being read once in all my years of church-going. I must confess that I am a spiritual convert to Anglicanism but am still loyal to the United Church. So my hope is for eventual union with the Anglicans and an improved service for ourselves.

Sydney, N.S. Don MacLeod.

Dear Sir: It seems to me that some of the comments on Anglican efforts at re-union in letters column are beneath the dignity of your fine paper and are detrimental to re-union efforts.

As an Anglican (once United) I believe I understand something of both sides of the problem. . . Do your correspondents and editors try to understand that we feel it is important to establish whether a communicant understands the nature of the Sacrament before participating? Can they appreciate how we might question the qualifications of a minister who changes the wording of the historic creeds to suit a particular ceremony (I have observed this)? Do they know that many of our folk (who are distinctly out of sympathy with Rome) call themselves Catholic and not Protestant? Are they aware of the millions of orthodox Christians to whom we also have a responsibility?

These feelings are as strongly entrenched in the hearts of our people as are the courageous puritanism and the militant evangelism of United Churchmen. Let us seek to understand one another before we create a barrier of bitterness.

Willowdale, Ont. R. W. Perkins.

Jokes from the Pulpit

Dear Sir: The first question in Question Box (January 15 issue) reads: "Our minister tells very good jokes in his sermons and the congregations laugh loudly. Is this seemly?" This situation reminds one of some lines in Goethe's **Faust,** written already 150 years ago. Faust's servant, Wagner, remarked: "A vaudeville-artist might teach a minister," whereupon his master answered: "Yes, provided the minister is vaudeville-artist himself, as that may happen now and then." To lead a congregation in worshipping Almighty God is one thing, to compete from the pulpit with television-personalities in amusing and entertaining a "public" is another.

Sebright, Ont. (Rev.) T. Hogerwaard.

"They say they are from some church extension committee!"

The Death Penalty, Pro and Con

Dear Sir: Let us abolish the death penalty —but for the right reasons. . .

The expiation of a crime should be the primary factor in determining a penalty. I suggest the following principles should apply:

(1) The murderer should be held responsible for his crime. (The dignity of man is that he is free. If he is free, he is responsible.)

(2) Society should be held secondarily responsible for permitting situations which are conducive to crime.

(3) Adequate provision should be made to determine whether or not the accused is sane. If he is not sane, he is not responsible, and is not really a murderer.

(4) Careful distinction should be made in the degrees of the crime. Was the murder committed as the end of careful calculations, or was it committed upon impulse?

The penalty for murder should be a product of the first and second principles. The penalty could not be death as society would not be made to bear its share of the responsibility. The penalty for the most severe case of murder should be life (really life) in prison. The less degrees of murder would receive a term graduated accordingly. If the penalty means that the prisoner will some day be able to take up life again in society, measures should be taken which will rehabilitate him. Any penalty which is not first of all just will fail to be remedial. It can be just **and** be retributive, but **not** vindictive.

Temiskaming, Ont. (Rev.) Wm. Higham.

Dear Sir: Referring to the symposium on abolishing the death penalty, I appreciate the position taken by the various writers, especially the condensed and fair state by Judge Frank Hamilton.

I question the statement of Harold W M.P., that "Capital punishment is n deterrent to homicide and is not a prote to law officers." The other six writers similar positions. Let me cite the cas 200 soldiers under sentence who were t ferred from Italian prisons to penitenti in Canada in April-May 1945. I was sele by the Canadian Army to be their Chap We sailed from Naples to Brooklyn and 25 days I had a rare opportunity to s men convicted of major crimes. I heard f these men the shocking story of every c on the docket. And yet during our jou these men were as quiet as lambs, bec the Captain of the ship issued a stern w ing that disobedience to orders would dealt with severely. . . At the conclusio the trip, the Captain assured me that fear of harsh punishment kept these me order. My contention is that capital pu ment is a similar deterrent to the maj of would-be criminals and should not discarded until we have devised somet better. Life imprisonment is not the ans

Port Stanley, Ont. (Rev.) J. Morley Coll

Dear Sir: Having read and re-read M Margaret Aitken's contribution to the s posium on Capital Punishment, I can hardly believe my eyes. Rarely does meet such naked hate in the pages o journal devoted to religious enlightenm "Abolish hanging," she says, in eff "because it is not the cruellest punishm imaginable. Surely we can think of so thing worse."

This I could endure in silence, but t having racked her brains for something m sadistic, she prescribes it, as though it w the most natural thing in the world, as treatment for mental illness. "Treat sinners as though they were sick (a g generalization incidentally)—gaol them life!" seems to be her recipe.

I thought you should know that out h

at our sick in hospitals, not by incar-
on for life. Also that whereas I used
s on my copies of **The Observer** to
atients, it now appears that until you
se some editorial vigilance and clean
it will have to go out with the garbage.
ort of stuff will not make any wounded
whole.

rsity Hospital,
nton, Alta. (Dr.) Maurice B. Moore.

ld Be Realistic

ar Sir: I was interested in the letter
the caption "The Chicago Fire," but
exception to ". . . by what authority
priest or clergyman or anybody else
me to know 'the will of God'?" The
r is, by the authority of the Bible.
ow His will, we must know God. The
teaches that "God is Love." Therefore
vill is loving. It is preposterous to
st that the disastrous tragic fire was
ill of a God, who is Love. People who
e such things possibly do so because
ail to realize that **many** things happen
are not the will of God. A partial
f such things would include tragedies,
ents, sickness, war and, in fact, sin of
nds.

ristians should make more courageous
f their intelligence. Instead of naïve
instead of saying certain things are
ries, they should seek to be realistic. . .

eken, Ont. (Rev.) Gerald Elliott.

ar Sir: The article "The Chicago Fire"
nuary 15th edition proceeds with dis-
ing the knowledge of the will of God.
t had no doubts about this knowledge
nany of his followers have always been
nced that they knew. How many others
to this belief which is always personal,
never to be despised.

ference is chiefly to part three, "Nobody
urch, priest or anybody else—can state
positive certainty that there is such a
as life after death." If someone read
rticle to a priest he would come to this
exclaim, "What of this writer. He is
etic." . . .

, Ont. (Rev.) W. John Cook.

ar Sir: Re the letter in **The Observer**
nnection with what the priest said to
le the bereaved mother, "It is God's
-your child is now an angel in heaven,"
both statements are far from the truth,
priest had some belief in a future life.
writer made the statement, "Nobody
urch, priest or anybody else—can state
positive certainty that there is such a
after death."

e Bible is full of the knowledge of
asting life. That is why Christ came.
v references give us the certainty: John
, 16; 4: 36; 5: 39, 50; 10: 28; 2 Cor. 5:
Cor. 15. This is the Christian's hope.
was very sure.

er Valley, Alta. (Mrs.) A. Lyons.

ar Sir: . . . I am surprised, reading in
Heuse's letter, to find this astounding
nent, "Nobody—church, priest, or any-
else—can state with positive certainty
here is such a thing as life after death."
the certainty of eternal life for those
believe the great message of the New
ment? Otherwise, what meaning can
be in the words of Christian burial, "I
he resurrection and the life; he that
veth in me, though he were dead, yet
he live; and whosoever liveth and
veth in me shall never die."

nen Jesus said those words first to
ha (John 11: 25, 26) following her

(Over)

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She knows only hardship and hunger

This is Do Thi Lan, Vietnamese, age 6. A timid, gentle child, she knows only hardship and want. Her parents fled the bloody war in the north in search for freedom, joining the hordes of refugees on the painful trek southward. Arriving in Saigon, the father soon lost his life from TB, leaving his wife, little Lan and an infant now aged 2. The mother, old before her years, earns 40 cents a day, hardly enough to keep them alive. They share a one-room lodging in poverty unknown in the western world. Blinded by tears of despair, heartsick with loss of hope, the mother watches her children go to bed at night with hunger and distress. Won't you help little Lan or a child like her? Your help will also mean help to the entire little family . . . your help today means their hope for tomorrow.

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The Plan is a non-political, non-profit, non-sectarian, independent relief organization, helping children in Greece, France, Belgium, Italy, Western Germany, Viet Nam, and Korea. International headquarters is in New York. Financial statements are filed with the Montreal Department of Social Welfare. Full information is available to any competent authority. Your help is vital to a child struggling for life. Won't you let some child love you?

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B. I cannot "adopt" a child, but I would like to help a child by contributing $.....

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Date.....Contributions are deductible from Income Tax.

brother Lazarus' death he seemed to be quite certain of life after death, and he expected her to believe it as well when he asked her, "Believest thou this?" . . .

(Rev.) Bruce D. MacMartin.
Weymouth, N.S.

Recognizing China

Dear Sir: . . . Membership in the U.N. should not be conditioned on conformity to certain moral standards indicated by Canada. If all nations were paragons of virtue, the U.N. would not be so necessary.

It is just precisely because we do not trust each other, or understand each other, that the U.N. is the hope of mankind to achieve some measure of stability as a last effort to escape universal chaos.

Even if we accept Mr. Albright's imposing indictment of Red China we should by all means seat her at U.N. There is a better chance of understanding that way than by self-righteously keeping her banished.

S. Edmonton, Alta. E. W. Davies.

Dear Sir: Dr. Albright's article in **The Observer** on the recognition of Communist China indicates a difference of opinion in the United Church regarding this subject. While each person has a right to express his ideas on such a matter of national policy, I am very doubtful whether it is a proper topic upon which a religious denomination should take sides. It is not a matter of religion, but a very complex question of politics and diplomacy in which only a few persons are sufficiently expert to reach a proper decision. Clergymen receive no college training in the science of politics or the complications of international diplomacy, their field is religion, and it is in such matters that General Councils should be interested and on which they can speak and pass resolutions authoritatively. In Canada we have a group of experts, who spend their whole time trying to reach proper decisions on such matters as the recognition of Communist China. Hon. Sydney Smith for the Conservatives and Hon. Lester Pearson (both United Church men incidentally) are very capable diplomats and they have behind them an eminent group of scholarly civil servants to advise them, some of whom specialize in Far Eastern questions. Besides the Minister of External Affairs has ready to give him advice, Canadian embassies in every important country: and he is in touch with the other members of the Commonwealth and the United States.

Surely the considered judgment of such a nest of diplomatic birds should be of decisive importance, and as they realize all the complexities of the matter, their decision for withholding recognition should carry far more weight than that of a religious group of amateurs.

The final command of Jesus to his apostles to "Go ye into all the world and preach gospel to every creature" still holds reactionaries like myself; and as an edit in **The Observer** states that there ar Canada 800,000 lost sheep of Anglican United Church adherence, there is abundant religious work to be done by United Church before its boards oc themselves with the complexities of polit international, and social government, which they have had no training and w are not basically moral questions.

University of Toronto, George A. Cor
Toronto, Ont.

Likes Family Pages

Dear Sir: Once again **The Observer** reached our home and as usual I find m turning to the "Family Page" edited by Carder. I know we speak for many pa when we say "thank you" for including feature in our church paper. It fills a that has been neglected.

Jackson's Point, Ont. Viola San

"Stating a Fact"

Dear Sir: With great kindness and re for my friend, Rev. J. A. Davidson, m suggest that his notes on the subjec infant baptism in **The Observer** reveals shocking weakness in this matter. I q "It marks the beginning of the new li Christ. . ."

Now surely beginnings imply ends. W in the case of the infant has been br to an end in baptism — are we imp baptismal regeneration?

I had always supposed that the Ch in baptizing an infant was not creati fact but merely stating a fact.

Stirling, Ont. (Rev.) Arthur Pack

For a Bombadier

Dear Sir: The United Church missi at Norway House cannot get around quately in winter. He wrote at New Y

"The work is very extensive and c an almost unlimited area. There is no r of missionary travel. Everyone else snow-bombadier which is essential fo winter months . . . the (other denomina are making serious inroads upon our fa because of our lack of transportation. is a sad state of affairs."

This must be the trouble of many c northern men. I have been thinking if readers knew this they would want t half-a-dozen bombadiers . . . and I half-a-dozen plus spares!

In our cities and towns we have al bid farewell to horses delivering brea milk. In the north we ought to big fa to snowshoes and dog teams deliverin Bread of Life. Bombadiers are effective.

My suggestion is that we make donations to the M and M Fund fo purpose. No doubt there will be a repri for unorthodoxy, but the Missionary Maintenance Department will see the r properly spent anyway—they always

How about "six bombadiers for six

Nipawin, Sask. (Rev.) David J. H.

For Those Who Smoke

Dear Sir: . . . An example of mindedness occurs in your issue of Fe 1st under the caption "The Tobacco H with an utterly unwarranted attack c Editor.

Some ministers and many elders s This, I feel, does not condemn them sight of God. It is what is within a that counts. That, as I understand it, teaching of Jesus.

Montreal. (Rev.) Melville S.

On The Frontier

By HUGH McLEOD*

ON the night of November 19, 1937, when I was minister of Robertson Church, Edmonton, I was summoned to the airport by Bert Haddow, then city engineer. I was told that Sir Hubert Wilkins was in the control tower and wanted to see me. A plane was warming up outside and I was introduced to Al Cheeseman of Port Arthur, Sir Hubert Wilkins' pilot.

The control tower was in darkness except for the winter light, and I saw a man with a short beard, wearing a cap and mackinaw, silhouetted against the windows. He came forward and shook hands, thanking me for coming. At that moment, we were joined by George Macdonald, then minister of Knox Church, whom he greeted similarly.

We did not know that we were in the company of one of the world's great explorers, who was to be the first to fly across the Arctic from Alaska to Europe, the first to fly an airplane in the Antarctic, the first man to take authentic motion pictures during a war (The Balkan War), the first man to discover new land from an airplane, the first to plan to sail under the Arctic ice-cap.

We had a general idea of these things, which Dr. Vilhjalmur Stefansson listed with other achievements of Sir Hubert last December 12th in a CBC broadcast.

We asked Sir Hubert about the proposed submarine expedition of 1931. Dr. Stefansson said the project failed because of the poor ship; Sir Hubert told us that night it was because of the ulcerated tooth of an engineer—"toothache is the worst enemy of the explorer." It had come out in the talk that I was an able seaman; he asked me if I would join him when he next attempted to sail under the Arctic ice-cap. I told him I had a tooth that was giving me a lot of trouble.

Sir Hubert explained that he had called us because we were ministers and accustomed to pray and to listen to the Unseen. He said he was commissioned by the Russian government to search by air in the winter moonlight for two lost Russian fliers who had set out to fly around the world.

"It may be that our transmitting equipment will be destroyed if we meet with misfortune, so that we shall be unable to communicate with the outside world. In such an event, if we are alive, I shall broadcast my thoughts to you at stated hours; you will receive them and compare notes and know whether we are alive or dead. We noted the times. He turned on a light, wrote a cheque in payment for airport services. We went down; he and Al Cheeseman got into the plane, waved, and took off.

They did not find the Russians. They did not meet with accident, so our receptivity was not required. Sir Hubert died, aged 70, December 1, 1958. If he could broadcast across the silence, across the ice-barriers and the frozen seas and mountains, can he do so also across the frontiers of death? George Macdonald is there with him. Of the three who shared in those arrangements I am the only one here. I am listening, George; I am listening, Sir Hubert! "Over"!

Dr. Hugh McLeod, minister of Knox Church, Winnipeg, wrote this after reading of the death of Sir Hubert Wilkins.

OBSERVER

MARCH 1, 1959

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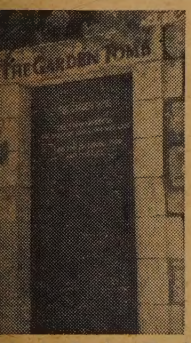


IN THE NEXT ISSUE

alem's Garden Tomb

Gethsemane to Calvary
By E. L. HOMEWOOD

ory That Has No Ending
By J. A. DAVIDSON

Observations

THE TRAGEDY OF MEN out of work is pathetically apparent when we visit a place like Fred Victor Mission, where there have been more men sleeping on the floors this winter than since the heart of the depression. A query to Halifax brings word that the Brunswick Street Mission has given out twice as much food and clothing as last year. Reports from Vancouver, Winnipeg and Montreal bring the same word.

WONDERING ABOUT THIS sent us into the factory of The United Church Publishing House to see if we had had to lay off men. The wide-grinned complaint from the boys on the big press was that the rising OBSERVER circulation kept them so busy they didn't get time enough to see their families. They always grin when they are getting some overtime at nights and Saturdays at time-and-a-half or double.

THERE ARE NO LAY-OFFS of Ryerson employees, Assistant General Manager Ernest Scott told us. The foremen and the managers have been planning carefully so they don't have to cut back and give out thin pay envelopes to any of the 400 employees.

The House did a $5½ million business last year. Relations with its five labour unions are very amicable, and the Treasurer of the Ryerson Credit Union says they have 360 members with savings of $130,000—up $50,000 since two years ago. Ryerson has a medical and pension plan, of course.

THE BOOK STEWARD, Dr. C. H. Dickinson, is grateful for lots of work in the factory. At Christmas parties and summer picnics we see him circulating among the families welcoming the new babies and asking about the older children. In addition to his responsibility of doing a publishing job for church and nation, he knows that there are several hundred little families dependent for their livelihood and security on steady work at the Press.

ON OUR ROUNDS we went into the main mailing room to see how the Reference Issue was going. Mr. Bradshaw, our Business Manager, had been complaining—good-naturedly, of course—that it kept two of his best girls busy when he needed them for subscription renewals. 70,000 copies of the issue have gone out and orders are coming in steadily at about 3,000 a day.

MR. WALTER LONG, who has a room the size of a small church full of OBSERVER stencil plates, says that the main mailing room sends out an average of 170 bags of mail a day, averaging over 60 pounds. There are several other mailing rooms.

IN SUNDAY SCHOOL PUBLICATIONS the Rev. Elmer Leaker reports they send out every day 3½ tons of lesson helps and story papers. That's a lot of editing for Peter Gordon White, Wilbur Howard and their staff. On the next floor the book department reports they mailed 118,000 packages of books last year. Then there is Mr. Bray's store and all the letters. One Ryerson postage meter last month stamped 63,397 envelopes. There are three meters.

IN THE LITERATURE DISTRIBUTION CENTRE which circulates materials from the church offices, M and M and so on, Mr. Jack Pearson says an average day output is 200 parcels. Some unaverage days they do 400. And Mr. Jack Boddy, who has to buy all that paper, says The Publishing House used 1,105 tons of paper last year. That's a lot of reading!

* * * * *

● IF THE TROPICAL SPLENDOURS of Trinidad and the soft breezes of Bermuda don't beguile us into staying, we will tell in late spring issues about our OBSERVER Tour to Bermuda and the Trinidad Mission field. By early February we had forty United Church people signed aboard, and T.C.A. tour people actually seem surprised at our success. We'll not say much more until all the tourists return, as we still have nightmares of passengers left behind on some southern island. *The New Outlook* back in the early thirties conducted three Cross-Canada tours by train which some good church people still remember.

* * * * *

● GIRLISH CHATTER from a table of office secretaries arrested our attention in a downtown restaurant recently. We couldn't help but listen, when we leaned forward, to a discussion which went like this:

IS HE NICE? Um Hm. Is he good-looking? Ye-e-es, sort of, dark. What's he do? Sells . . . office equipment or something, I think. Oh! Is he married? No. That's good. We gathered the pertest of the girls had a new boy friend and the others were just dying to hear all about him, in the above order.

Editorial

Preaching and the Nervous System

ALDOUS HUXLEY is one of the great writers of our time. Like the rest of us he may go astray when he depends on secondary sources for his authority and from them makes pronouncements on men of the past.

In his latest book now on the best-seller list, which we have commended, he describes John Wesley's preaching thus:

"Wesley's enormous success as a preacher was based upon an intuitive understanding of the central nervous system. He would open his sermon with a long and detailed description of the torments to which, unless they underwent conversion, his hearers would undoubtedly be condemned for all eternity. Then, when terror and an agonizing sense of guilt had brought his audience to the verge of a complete cerebral breakdown, he would change his tone and promise salvation to those who believed and repented. Intense, prolonged fear broke them down and produced a state of greatly intensified suggestibility. . ."

Dr. William Sargent to whom Huxley is indebted for this popular but incorrect estimate of Wesley may have sources we haven't, but we defy anyone to find a "long and detailed description of the torments," or even a short one, in his standard 53 published sermons, or a suggestion of this in his *Journals*.

Wesley was a child of his age in many ways. He believed garlic on his feet would cure a sore throat. His literalistic sermons were true to the doctrines of the Church of England and were well salted and peppered with Biblical quotations, frequently from the Greek.

He does speak of the joys and the sorrows, now and to come. But the hell which was to be escaped was a hell beginning here, and the salvation through the Grace of God begins on this earth.

One thing is apparent: Wesley spoke to the poor and the wretched, the crowds who were victims of the industrial revolution and cheap gin. Thousands of his hearers were victims of poverty and slaves to drunkenness. He preached not only forgiveness of sin but escape from the power of sin. As Charles wrote:

"He breaks the power of cancelled sin and sets the prisoner free."

John Wesley didn't have to describe hell. The people knew it. He held out hope in the love of God, and it is more dominant in his sermons than the threat of punishment, although this was inherent in his preaching, too.

We dislike this clichéd treatment of great men of the past by great men of the present. Great preaching requires more than intuitive understanding of the central nervous system and clever exploitation of such knowledge.

WHO DO THEY THINK THEY ARE?

THE TIMES *Literary Supplement*, London, En carried the following advertisement recently:

"Anyone interested in applying for a position at U College, Manitoba, is advised to get in touch wit Secretary of the Canadian Association of Univ Teachers, The University of Manitoba, Canada."

This is an attempt at what trade unions call "l listing." It is a new thing in Canadian Universities, c shocking to all who expect responsibility and dignity an organization of University people.

The advertisement was placed without authori from the National Executive of the CAUT. It app several weeks after Professor Crowe was reinstate reflects, we suggest, an attitude which is a clue to of the troubles at Winnipeg.

We hoped the Winnipeg controversy would died away. But this sort of thing keeps it alive. W convinced that the membership of the CAUT must ir many wise men, but their National Executive had act quickly and firmly before their organization is f discredited by what seems to us to be pretty irrespo and vindictive activity at U of M.

M AND M TOTAL

ON Friday, February 13th, we received the final of the 1958 Missionary and Maintenance givi the people of the United Church—$6,381,495. Th 10.37 per cent. increase over last year. Every Conf and the vast majority of congregations shared increase.

It should be noted that in addition a great man gregations are in the midst of special three-year cam to raise funds for local missionary projects, esp church extension. Many of them have been called u give even more for such purposes than to the M a The above amount, though the most important Church's contribution, is only a part of a grea provided by a concerned people for the wider missi

	1957	
Newfoundland	$ 82,608.75	$ 9
Maritimes	503,372.22	55
Montreal and Ottawa	600,477.21	63
Bay of Quinte	453,681.24	50
Toronto	1,183,214.91	1,29
Hamilton	844,805.51	93
London	720,014.42	78
Manitoba	332,975.15	37
Saskatchewan	311,209.86	35
Alberta	368,144.50	42
British Columbia	346,396.36	38
Donations	34,946.71	4
	$5,781,846.84	$6,38

Gain: $ 599,648.24

THE UNITED CHURCH
OBSERVER
MARCH 1, 1959

'allible Editorial

About an "Infallible" Pope

OPE JOHN'S ecumenical gathering which excited the world last month has turned out to be a General cil in Rome for 1,500 R.C. bishops rchbishops, to which some others may vited as observers.

r Sunday Visitor explains it under a ine, "The Holy Spirit and we have ed . . ." and continues with:

nce our Holy Father is not only head e Catholic Church but also the moral of all Christians throughout the , it is not unlikely that he may invite rthodox Church, the Anglican Church, the various other Christian bodies ated from the Holy See by schism and y to participate at least by sending vers to the gathering. . .

he news stories will stress the almost owering grandeur of the spectacle— old copes and precious mitres set off he black feraiolos of the attendant ogians, the splendour of St. Peter's, ichness of the 16th century counter- contrasting with the silvery purity of rumpets in the cupola. Beneath it all, ver, is the hard fact that the head of orporation has called the directors for ard meeting. That's all there is to . But there is a difference, for the Spirit will be brooding over his ring as over no other assemblage in vorld.

nce The Holy Father is personally ible a Church Council is never strictly sary and the Church could conceivably long without ever having one. . . Pope is worried over the divided state of tendom and over the onslaught of munism. . ."

A Camel and a Gnat

is is an indication of what we heretics be missing—pomp and splendour while vorld goes hungry. The last council of kind in 1869 strained at a camel and uced a gnat . . . the doctrine of the ibility of the pope.

vo things are apparent. The Church of Rome is still obsessed with its own power and glory, and constantly preoccupied with its fear of communism.

Protestants feel there is much we could do in co-operation with Roman Catholics, much to be gained by sitting down and counselling together. But in approaching such counselling we have to remember that Rome keeps labouring the Pope's so-called infallibility, and as *Our Sunday Visitor* says:

"The bishops too, taken as a group, share in this infallibility of The Holy Father. When these 1,500 bishops gathered together from all over the world, speak in union with The Holy Father, their statement cannot be in error and must be accepted as truth revealed by the Spirit. . . If you want to deny infallibility to the Church you might as well throw out the New Testament. . ."

How can you confer with infallible persons?

Protestants might irreverently ask why the Princes of the Church of Rome couldn't have shown their infallibility on the first ballot for a new Pope.

In any conference we have to remember this attitude. It is very difficult to counsel with human beings who say, "The Holy Spirit and we have decided."

Unite Against Communism?

The preoccupation with communism and its ramifications are not so easily understood. Many Protestants have been impressed with Rome's articulate anti-communism, and they seem to hope that the Pope's proposed Council will unite Christendom in a battle against it.

They should take a look at communist activities in Roman Catholic countries such as Italy, France, and Poland. It is a lesson of history that communism flourishes in the climate created by a totalitarian church.

Two unfortunate results could follow an attempt to close the ranks of Christians in the battle against communism.

Orthodox Christians of Eastern Europe and Asia have to co-exist with communism as we do not. They would be embarrassed by the suggestion that all Christians unite for a crusade against communism and would be driven further from the churches of the west.

And the countries of the East and Middle East, where the great non-Christian religions are strong and resurgent, do not find Hinduism, Islam, Buddhism, etc., incompatible with communism. If they think that Christians, who could not unite against war, poverty, exploitation, and race discrimination, unite to fight communism they will retreat from our friendship.

In the West the Christian finds his religion and communism incompatible. But we cannot destroy it by fighting. We can only hope to resist it by containing and eventually prevailing over it through truth, justice and freedom.

Against the Devil

The great enemy of Christianity is not economic communism, but that which nourishes communism: the possibility of atomic war, misunderstanding, fear and hatred among men, hunger and privation of three-quarters of the people of the world, exploitation of rich by the poor, of black and yellow by white — pride, arrogance, greed—the devil himself.

Against this enemy, all Christians should be united. In such a battle against the devil, Orthodox, Catholic, Coptic, Protestant may find some common ground. And men of goodwill in the non-Christian world may join. But for western Christians to confer on a pedestal of privilege and give the impression that their main goal is to bring communism tumbling down, will accomplish no good thing.

Our goal is that the Kingdoms of this world may become the Kingdom of Jesus Christ, that His Spirit may reign in the hearts of all men. In that all who bear His name should be united. ●

By MARJORIE MACDONAI

Cover Story

In Africa today, women are coming into their own in the communities, the professions and business life – and helping the move along is . . .

Amy Schauffler of Angola

TOMORROW was graduation day at Means School for Girls, Dondi, Angola. There was great excitement, for the ceremony was to be held in the brand new chapel. The students were all talking at once. There was an occasional burst of laughter and song. But a sudden silence fell when word came that the tiling on the chapel roof could not be finished in time.

What would Principal Amy Schauffler do? There was a rush as the girls ran to find out. At a few words from her the school sprang into action. The truck was manoeuvred into position, headlights focused on the building, a work chain organized. The Principal herself climbed on the roof to join the workers. The girls began to sing as they passed tile on tile up the line to be placed. Not until the work was finished and the chapel ready for the ceremony, did the Principal climb down.

This story coming out of Angola surprised no one who knew the blonde, jolly W.M.S. missionary. Amy Schauffler can turn her hand to many things—preaching, teaching, camping, village evangelism, the supervising of a building programme.

Last summer at the end of her second furlough in Canada she returned by way of Japan where, as chairman of the Christian Education Committee, she was a delegate from the Alliance of Evangelical Churches of Angola to the World Christian Education Convention.

Angola, in Portuguese West Africa, is one of the United Church's most important fields. Amy Schauffler went back again as Principal of Means School at Dondi at the invitation of the two-year-old Church Council which administers the mission work. The Council had agreed to allow her to finish her thesis for a Bachelor of Divinity degree while in Canada, and this was conferred upon her at the June Convocation of Victoria University and Emmanuel College, Toronto. With the exception of the thesis, she also completed work towards the Bachelor of Religious Education degree.

From East Toronto

As children in their East End Toronto home, Amy and her sister Dorothy first learned about missions from hearing their parents talk of missionary ancestors in Turkey. They knew about the United Church's overseas mission work from Mission Band and C.G.I.T. in Kew Beach United Church.

But missionary interest was low when Amy entered university. There was nothing like the Student Volunteer Movement which early in the century had recruited many young people for overseas work. She joined and took an active part in the Stud Christian Movement, and in 1939 went to the World Stud Conference in Amsterdam. There she met Miss Mina S African leader and social worker, who later begged her to "co over and serve my people."

During those college years the young student had an exp ence which greatly influenced her life. She became a mem of a group searching together for a clear understanding of Christian faith. Missions was not consciously a part of t interest, but because it is inherent in the Christian faith, anc a result of this earnest search many of them found their work on the mission field.

Two of the group went to China—Norman MacKenzie in India and Arthur Dayfoot, in Trinidad; Ed Lute and Je Johnson married and are in Trinidad; and Charles Kitney, in Trinidad, was with the group for a year—missionaries of United Church.

Of the others, the Rev. "Bill" Fennell is Professor Systematic Theology at Emmanuel College, Toronto; J Coleman is Associate Professor of Mathematics, University Toronto, and active in the Student Christian Movement; Bryce and Dr. Stanley Best, with India and China backgrou married and now live in Regina.

Ministers in the West

The war was still on when Amy Schauffler was gradu from Emmanuel College and ordained, so she went to Saskatchewan Conference, to be minister at Riverhurst, where the big irrigation project is now being built, and the the Regina suburban charge of Wascana - Rosemount whic now a flourishing charge.

With the war's end the churches immediately began recruit for missionaries. An interdenominational team trave across Canada. In Regina, Amy Schauffler took some of teen-agers to the missionary rally. She got impatient at superficial questions being asked and before she knew it on her feet asking for information about the kind of jobs t done and the necessary qualifications. Dr. A. E. Armstron the Overseas Mission Board jumped up.

"Miss Schauffler," he said, pointing his finger at her, W.M.S. would be pleased to send you overseas."

With that challenge added to Miss Soga's appeal, and own knowledge of the Africa field—the C.G.I.T. was stud

la that year—Amy Schauffler made her decision. She sat ı and wrote the W.M.S. asking if they could use her in area.

'hey could and they did. After a year's study in Portugal vent to Africa in 1947. A first term is nearly always difficult, luring those years the new missionary found her feet. She vangelistic work and some teaching and, of course, language 7. She didn't find the Umbundu language easy to learn. ı because many were due for furlough the following year, came home at the end of four years.

t was a busy furlough. She travelled around the church ıg of her work, studied village betterment at Cornell Univer- and took an agricultural refresher course in Washington.

Vhen she returned to Angola, to Means School, she made a lerful discovery. She was completely at home in Umbundu, happy to be back at the work in which her sister had joined But tragedy struck.

Dorothy had been working in Winnipeg when Amy made lecision to go overseas. At the Stella Mission her work with was most successful. Amy's enthusiasm about Angola was ıing, so Dorothy applied and followed her sister within a . She adjusted easily and liked her work with girls and en.

Vhen it was decided to send the young student, Maria Chela, anada during an Africa Study Year, 1952-3, it was settled Dorothy Schauffler should accompany her. She went to di to see Amy and get first-hand news of the family. She ill while there. When she left she was running a tem- ture. At the coast her illness became serious and she died in a few days.

Changing Africa

Any story of Amy Schauffler is of necessity a tale of Means ol and its influence on the lives of the girls. For many ing from an atmosphere of fear and superstition, the calm ıgth of Amy Schauffler brings reassurance and security. Her ership is greatly valued by the Africans at a time of rapidly ging attitudes towards women and their place in society. ll parts of the continent African women, educated mostly nissionary-founded schools, are being given positions of y responsibility.

Vhen the Means School began it was almost unheard of for rl to go so far away from her own community, except to relatives. No girl would even dream of attempting high ol work, or the regular nurses' training. Now more and more mportance is being recognized and mothers who were early uates work hard, frequently making and selling baskets or pots to earn a daughter's necessary fees.

Means School is a boarding school and it serves eight church s from the coast to the interior. It is supported by the ed Church W.M.S. and the American Congregational Church v Church of Christ). The girls begin their education in own villages, then come into a pastoral centre, entering ns with about sixth grade in academic work. The Portuguese uage is used and Government examinations for those wishing mas are written at the end of the course. The girls work at this.

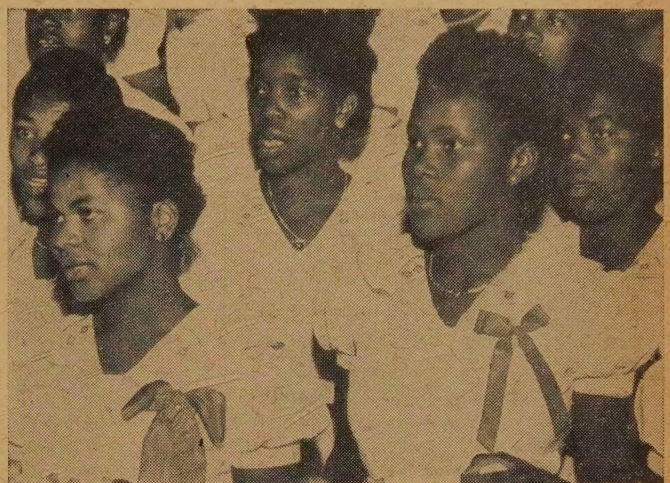
Baking with Bible Study

But the principal and her staff do something else at Means, ething more important and unique. They keep a balance een academic and practical subjects. Half a day is given ıe academic section which includes Bible lessons; and half a to home economics which gives the girls lessons in home ing under conditions as near as possible to their own homes. course includes cooking, basketry, dietetics, bed and home ing, laundry, housekeeping and the care of children.

Shy youngsters coming from villages where they see few ors, become in time poised young women able to meet and easily with guests. Visitors are always entertained at the

(*Over*)

Girls of Amy Schauffler's Means School gather outside the main building for a session in embroidery



Graduation finds the girls ready and eager to take their place in changing Africa

When the school term is over, many students go out to villages to conduct "dry season schools," teaching women to read, sew, knit, and worship

Photos by Berkeley Studio, United Church of Canada

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school. When THE OBSERVER Editor was there he met staff and some students and carried on so successful a conversation he later forgot they had conversed through an interpreter.

Schools for Brides

Miss Schauffler is enthusiastic about the church-sponsored brides' schools so popular in Angola and the part Means girls play in these. The Church will not perform a Christian marriage unless the bride is able to read the Bible, so it is necessary to teach them. The brides' schools run for six to eight weeks and the Laubach method (each one teach one) is used. In this time the average girl can learn to read her Bible reasonably well. The students from the school act as teachers and the brides-to-be learn also the rudiments of cooking, nursing, nutrition, health and child education.

These schools are important because the girls are away from the village culture only a short time. The ideas of home and Christian life brought back are accepted by the community. The girls take this one step ahead, and the people follow slowly.

There are 185 to 200 girls at Means School. Multiply these by the 20 to 30 girls in each of the eight main centre brides' schools and this will give an idea what can be accomplished.

When Miss Schauffler first went to Means School she asked the students in her Bible Class what they had done during the summer holidays. One or two in each class had a glowing story to tell of how the church had used them as leaders at camps or in vocational schools, but the rest said sadly "we were not asked to help."

That is changed now. Most of the girls report holiday months filled with activity; brides' schools literacy campaigns, women's and girls' camps, young people's conferences, teaching kindergartens — a great variety of leadership. Some even do not get to their own homes after school is closed before being whisked off by the church to a camp or a school in an unfamiliar area.

Principal Turned Builder

Of course, more and more girls want to come to Means School and the church is eager to have them. Accommodation posed a problem. Amy Schauffler had no experience in building, but in one year she supervised the erection of a new three-room infirmary, a 50-girl dormitory, the new chapel. A rearrangement of the old Assembly Hall was made to make increased classroom space, and was done without interrupting classes — a difficult feat. A house for an African teacher and his family was built also, and an addition to the African church secretary's home.

Missionary Schauffler by no means confines her work to the school itself. She still does evangelistic work and preaches and holds conferences and rallies. Often she takes some of the staff and senior girls with her to the villages to assist in the services.

On a Women's World Day of Prayer s drove a truckload to take part in a villa gathering, very different from those in t big churches of this continent. Down t road the women came dressed in th bright one-piece garments, with kerchi on their heads and babies on their back

The meeting was informal; there w crying and noise and movement, but desp this the atmosphere was worshipful a the women entered fully into the servi The deaconess in charge of the area h chosen a number and drilled them un they were letter perfect in the order of t programme.

The Africans have a rare gift for wor and their prayers are spontaneous and ve meaningful for they use their every-d experiences. One woman got up to give prayer of thanksgiving for the guests. S thanked Miss Schauffler for coming a "bringing on her back" the teachers a girls to share the service.

The Mud Church Rang

The singing was beautiful. Africa naturally harmonize and with the Mea girls' choir-trained voices to help, the litt mud church rang with "The day th gavest Lord is ended" sung because of world fellowship theme.

Camping with the teen-agers is anoth of Amy Schauffler's joys. Principal a girls are companions together in a pr gramme patterned after C.G.I.T. "Ho those girls sing around the evening cam fires!" They love their own beautiful fo songs, the words of which roll as easi now from the tongue of their leader as fro the girls. They like nothing better than get the Canadian to lead them through t rollicking "Old Macdonald Had a Farm They giggle their melodic way through th one. Then as bedtime approaches and t fires burn low they sing softly in Umbun a song that tells of darkness coming a of stars that shine like candles in the sk

Many of the girls from Means Scho go on to train in the hospitals of the churc With their background knowledge and t additional training they make excelle nurses, although in much of Africa, nurs are male only.

The policy of training nationals, whi has been a rule on United Church overse fields everywhere, has paid off a hundr fold. In the early days the white docto hands were the only skilled ones. No there are dozens of others; the white han of his associates, the black ones of Afric chiefs of staff, the white hands of t missionary nurses, the black ones of t regular nurses, the students and the di pensers in the centres, the leper injecto sanitary inspectors, and those of the mi wives who come in each year for a refresh course.

The emphasis on lay people in t Church of Christ in Angola makes impo tant the training in the Currie Institu

(*Continued on page* 25)

he Anglicans ARE
nterested in Reunion

On January 1st The Canadian Churchman (Anglican) published an editorial "Time is not Yet" for union. On February 1st The Observer made an editorial reply. On Feb. 2nd the Moderator of the General Council of The United Church of Canada sent a letter to the editor of The Churchman, and a copy to the Acting Primate of the Anglican Church, Archbishop Philip Carrington. On Feb. 9th, the Anglican Committee on Reunion, meeting with the House of Bishops, released a statement to the press.

We publish below, the Rt. Rev. Angus J. MacQueen's letter and the Anglican statement. Both are appearing this month in The Churchman.

The Moderator's Letter

Dear Sir: If your editorial expresses either the official or the ority view of the Anglican Church in Canada regarding Union The United Church of Canada why does your Communion inue in conversation with ours? From my wide contacts Anglicans across this nation, and from the expressed state-ts of your leaders over the past two decades, I prefer to ve that you have given voice to a minority and extremely l opinion among Canadian Anglicans.

The gist of your editorial is this: That a group of eager ers in the United Church foisted a Union in 1925 upon fellow Churchmen which "eliminated the Methodists and trated the Presbyterians," and their appetite will not be ased until they swallow the Anglicans. Your advice to them "complete" the Union of 1925 before they "look farther d" across fences of other denominational traditions. And advice to your Anglican brethren is to hold suspect usiasts for union in both Communions, to withhold belief the Union of 1925 was God's will, to dream of a perfect n which will take all your people with you and disturb none our world-wide connections, and then, you add, "and continue ood faith in our discussions and investigations." May I est that your advice is tantamount to saying "Let's Pretend." would remind you that the conversations between our two Churches were not initiated by zealous and ambitious Unionists in our Communion but by your own Communion. Further, that the Union of 1925 was brought about by Christian men of vision, with a Divine discontent in their souls over the broken body of Christ in the world, particularly in our own young nation. And further, that both the Methodists and Presbyterians among us feel that we have benefited by being brought into a larger Christian family. Still further, we would be happy to complete the Union of 1925, and are always ready to discuss union with the Presbyterian Church in Canada or with any other Protestant denomination. This should in no way, however, be interpreted as a feverish attempt on our part to "eliminate" or "frustrate" the good people of other denominations, or to enter a "competition to see who joins with whom first." But neither do we covet coming in last in the movement towards Christian unity!

A cursory study of the history of the Christian Church since the beginning of this century confronts us with the inescapable and encouraging fact that over one hundred organic unions have been consummated in the last fifty years. And, thank God, the end is not yet. This movement towards Christian unity—significantly expressed in the statement of the Lambeth Conference of 1920—was not furthered by eager beavers or ecclesiastical

(*Continued on page* 24)

The Anglicans' Statement

The Committee on Reunion of The Anglican Church of ada, in conference with the House of Bishops, wishes to e the following statements:

. We are keenly aware of the difficulties and disappointments have been encountered in the course of the conversations een the Anglican Church and The United Church of Canada. ing carefully considered the present situation in all its cts, we record our continued conviction that the unity of Church is the will of God and that, therefore, it is the den duty of all Christians to work unceasingly towards this We unanimously agree that we should continue conversa- with the United Church in all sincerity and good faith.

. We note that misunderstandings have arisen about the ning of the phrase "organic union" as the ultimate goal of conversations. In our view "organic unity" should not ssarily be interpreted as meaning organizational uniformity. prayer should be "That all believers may be united in the Christ wills and by the means He chooses." It may well at the union which finally emerges under the guidance of Holy Spirit will be a unity in faith, order and sacramental nunion, expressing itself in a diversity of polities, liturgies traditions.

. We deeply regret the impression that appears to have been to the United Church that we have not been serious in our efforts towards Reunion. In our opinion this impression results partly from the fact that in all conversations in which we engage with one other communion, it is necessary for us to bear in mind certain limits beyond which we cannot go without compromising our relations with other communions. The Anglican Church has historical roots in both the catholic and the protestant traditions. We cannot strengthen the ties on one side at the cost of breaking the bonds on the other. Moreover, our associations with the world-wide Anglican Communion are of the greatest importance to us and we hesitate to make commitments which might cause these relations to be severed. Finally, as long as these conversations are in progress we must continue to bring our full ministrations to our own people, in the recognition that the cause of reunion will be promoted by mutual respect for the integrity of both Churches and by strengthening the life of our communions that they may bring the full riches of our traditions and heritage into the Church that is to be. (Cr. *Lambeth Report 1958*, 1.25)

4. The Lambeth Conference of 1958, in the report of its Committee on Church Unity and the Church Universal, has created a new situation for Anglicans in connection with reunion conversations. Lambeth made certain recommendations which

(*Continued on page* 24)

Hallway with old theatre seats is waiting room outside Toronto court

CANADA'S OVERLOADED COURTS

"Civic squares, city halls, expressways come first—there are no votes in new courtrooms"

By M. B. PENGELLEY

THE Ontario Attorney General's department issued a questionnaire to its magistrates recently in an effort to learn the extent to which justice is uniform throughout the province. Each magistrate was furnished with the facts of a hypothetical case and asked to come to a decision on the evidence as to the guilt or innocence of the accused, and, if need be, to impose an appropriate sentence.

The results confirmed what already was suspected: the findings ranged all the way from dismissal of the case to prison terms of as much as two years!

Some months later, a 20-year-old New Canadian was convicted in a magistrate's court of the crime of indecent assault. He had no counsel and offered no defence. An inexperienced magistrate assessed him the minimum fine of $5 but seemed to overlook the lasting effect of any conviction — the black mark that remains against one's name.

Such decisions lead us to question how often *injustice* is apt to occur in Canadian courts, particularly on the lower courts level where about 90 per cent. of all cases are tried.

There is no way of knowing. While the proportion of poor decisions is small and many of our courts — particularly in the smaller cities and towns—are doing excellent work, there are times when the whole system seems to buckle and break under the weight of overload — and sometimes incompetence.

One reason for the overload is increasing population; another is the steadily increasing numbers of traffic and liquor cases being handled. When there are too few magistrates to hear too many cases, when the courtrooms are too small, too stuffy, too drab and dreary, the results are bound to be bad.

Commenting on this problem, Chief Justice J. C. McRuer of the High Court of Ontario remarked not long ago: "In Toronto and elsewhere in Ontario the administration of justice has been reduced to a third-class operation taking its place far down the line from civic squares, city halls, expressways and cloverleafs; apparently there are no votes in n courtrooms!"

In Canada last year, almost 30,000 cas were prosecuted under the Criminal Co and the decisions in all but about 2,5 were given by magistrates and municip court judges (as they are called in Quebec Yet these figures represent only a porti of the work of the lower courts. In add tion, local magistrates sometimes presi over as many cases again that come und provincial and municipal legislation—mo of them involving breaches of liquor a traffic regulations. Each year the load getting heavier, and in some cities whe new court houses have been built recent — notably in Vancouver — authoriti already are feeling the pinch of inadequa facilities.

New Buildings Crowded

The Public Safety Building in Vancouve which contains the city's lower courts, w opened about three years ago but magi trates find their work so pressing that th are forced to order repeated adjournmen in many cases. A new Municipal Cou building, with facilities for six courtroom will open in Montreal in September b here again there will be little appreciab ease-up since many regular city police cas now being tried in the provincially-supe vised Criminal Courts will be handled the new building.

Among the worst court conditions in t whole Dominion are those in Toron where, it is estimated, some 25 per cent. all the criminal cases in Ontario are trie The courtrooms are cramped, crowded a stuffy. Lighting and acoustics are po And Law Societies, judges, magistrates a the public have been critical for years.

Last year, while trying a list of liqu offenders in one of the cramped little cou rooms in the City Hall, Magistrate Thobu was forced to call an impromptu adjour ment so overpowering was the stench bad breaths; he left orders as he fled t room to have all windows opened wide f

Photos courtesy The Globe and Mail

Small, crowded cubbyhole serves as court constable's office

The bullpen in Toronto city hall is crowded with men awaiting appearance in court

ninutes. A local criminal lawyer com-
ıed that on busy days — usually on
ıday mornings following a week-end—
bull pen in the basement of the City
was so overcrowded that if a man
:ed, he wouldn't have room to fall
n. A few years ago, a grand jury
rred to the detention cells in the base-
t as resembling "the Black Hole of
utta."

Justice is a Steam-roller

ollowing the war, a special court was
blished in Toronto to handle cases of
ıkenness. The original plan involved
hearing of no more than 70 cases a day.
by 1955 accused persons were being
led through the court at the rate of
an hour! "With drunks, just as with
ic offenders," commented the Toronto
be and Mail, "justice becomes a steam-
r and the average citizen is unable to
e use of all the legal machinery at his
osal."

'hen the courts resumed sitting after
Easter week-end a year ago, a half-
n magistrates in Toronto handled 450
s. The great bulk of them had to be
urned, not once but several times until
overload could be eased—causing incon-
ence and loss of working hours to both
esses and accused persons. Following
same week-end in Ottawa, Magistrate
:him Sauve personally handled 78 cases,
aiming in the midst of the morning, "I
scarcely remember when I have been
d with so many cases." Montreal
icipal judges, meanwhile, were faced
over 300 cases while judges in the
s Criminal Courts listened to almost

though there is no question that public
hy encourages loose administration,
e is another side to the coin: time after
the recommendations of grand juries
been tabled and forgotten by those
als of government directly responsible
he proper administration of the courts.
; difficult for the public to maintain
usiasm for something when its voice is ignored. Furthermore, when bad judgments and laborious proceedings face the occasional visitor to court, he is not likely to come away with the conviction that his voice means very much.

We might have a quick look at the facts in the case of the New Canadian boy mentioned earlier who was convicted of indecent assault. He was visiting a public swimming pool one day last summer when he encountered two teen-age girls splashing about in the shallow end of the pool. Without warning he submerged in the water and swam up to the girls, grabbing each by the legs and upending them in the pool. The lifeguard, hearing their shrieks and viewing the disturbance, recalled that he had been specifically warned by the authorities to keep an eye out for immoral behaviour.

Assuming the worst, he apprehended the youth, questioned the girls and called the police. At the trial the pattern continued: the Crown Attorney implied that the accused *must* have harboured immoral intentions and called for a conviction despite the testimony of the girls, both of whom said there had been no question of indecency.

The presiding magistrate was new to the bench and to the job, and anxious to do everything in his power to help stamp out immorality in public places—especially in places where children were known to be. When the accused offered no defence (he had no counsel and had to speak through an interpreter), the magistrate found him guilty, but fined him only five dollars!

Two Kings Heard

If anything is more urgent today than finding adequate courtrooms it is the problem of finding good judges. While everyone will agree that poor conditions are no help to a man who has to make wise decisions, we forget that King Solomon's wisdom was something separate from the splendour of his court and that King Lear (albeit in madness) held court on a windy heath. Securing good personnel is difficult because salaries are low and also because it is impossible to predict how a man will react to responsibility and power after his appointment becomes official. The best thing the average citizen can do is to elect representatives whom he hopes will make intelligent appointments to the bench and who will be willing to spend adequate sums of money to maintain efficiency. Unhappily, it is true that due to political pressures, the men who sometimes should be appointed never are given the responsibility.

Norman Borins, Q.C., of Toronto, believes that one of the tests ought to be whether or not the candidate has displayed an interest in social affairs. If a prospective magistrate has never worked with a boys' group, never involved himself in social welfare of any kind, never interested himself in penal reforms or matters of parole, etc., he is not likely to have the kind of understanding mind needed on the bench. The ideal candidate, thinks Mr. Borins, must have both a capacity for human compassion and experience in the law—preferably as both crown and defence counsel. Furthermore, Mr. Borins adds, salaries must be sufficient enough to provide magistrates with a dignified standard of living. At the present time top salaries for senior magistrates in Ontario run around $12,000 with an additional two or three thousand dollars in the form of emoluments for other duties. The scale is considerably lower in some other provinces.

Malcolm Robb, Q.C., of Toronto, contends that even the Ontario salaries for magistrates and crown attorneys is too low. A good lawyer in a small city or town, he argues, can earn between $10,000 and $15,000 a year; yet the government expects capable men in these smaller places to act as magistrates and crown counsel at salaries much less than this. The public, says Mr. Robb, is the loser. For the sake of one or two thousand dollars a year, second-rank lawyers may be appointed to represent the Crown and often the best men never find their way to the bench.

The absence of a good public relations

(Over)

"... more than justice is at stake"

effort is another serious weakness of the lower court system, thinks Mr. Borins. Once the general public is alienated toward the law the whole purpose and spirit of the courts of justice is defeated; the law cannot be expected to function efficiently without voluntary support from the public in whose interest the law was established in the first place.

Mr. Borins puts it this way: "A magistrate's court has more than justice at stake; it must prove itself a good public relations department for the law as a whole." He points out that nearly everyone comes in contact with the law some time and the chances are that nine times out of 10 the contact will be made in a magistrate's court. If one's reception is unpleasant, if one is unfairly bullied or belittled or treated uncivilly, any sympathy one may have for the law will be lost. Multiply a bad situation a hundred-thousand times and the result is a national hostility toward the law.

"In the end," says Mr. Borins, "it is the magistrate, and to a certain degree the Crown attorney, who can win or lose those who come to court. If their practice is to treat the public like cattle or permit others to do so, they are not carrying out the responsibilities of their positions. Most people who come into court are strangers to the ways of justice and need to be encouraged, not admonished."

These are a few of the more obvious problems confronting the courts today. The question is: how can we go about overhauling the works and seeing to it that necessary improvements are made?

So far as appointments are concerned, two things need to be done: greater care should be exercised in the choice of candidates for both the bench and the representatives of the Crown; and second, those already in office probably should be made aware of the full extent of their responsibilities. For example, it is seldom realized that the Crown attorney, unlike his elected counterpart in the United States, is not appointed for the prime and only function of chalking up convictions. His duties, in the words of Mr. Borins, are "quasi judicial." He lays before the court all the evidence he has been able to discover, "whether or not that evidence tends to favour the accused."

Supreme Court Ruling

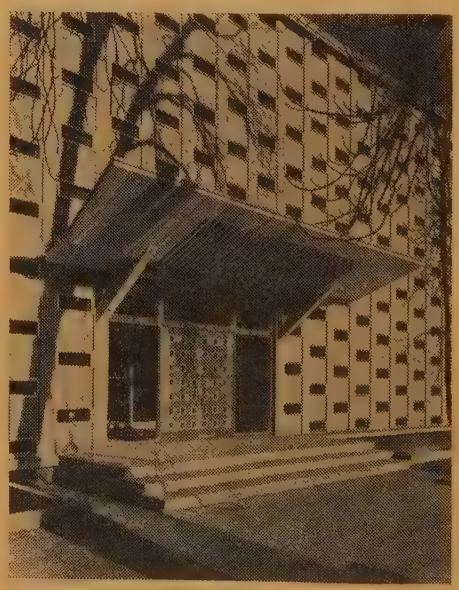
Not long ago a public prosecutor in Quebec argued that a prosecuting attorney should possess an unswerving belief in a man's guilt or refuse to take the case. The view was quashed, however, by the Supreme Court of Canada which ruled that it was contrary to all fundamental principles of British justice. "Such an attitude," said Mr. Justice Locke, "is deliberately to assume a man's guilt before he has been proven guilty."

Nor does the presiding magistrate's responsibilities end with merely listening to the evidence presented and handing down judgment. In cases where he is dissatisfied with the evidence he has a moral responsibility to elicit such further testimony as he feels he must have in order to make a fair decision. Yet it seems that many times the hustle and bustle of the large city courts leaves no time for a magistrate to take the care that is the basic right in every case.

One might think it would be a simple matter to add two or three times as many magistrates across the country. But the solution is not that simple. "What is needed," says Mr. Robb, "is not 10 times as many judges but 10 times as many courtrooms first, appropriately furnished, where cases can be heard without pressure and magistrates have time to deliberate carefully.

It is a strange paradox, on the other hand, that, crowded as things are, many courtrooms are left idle much of the time. In Toronto, as in many places, the practice is to rush court in the morning, leaving many rooms empty in the afternoon. People whose cases come at the end of the list are sent home and told to report back another day because there is no afternoon sitting.

On the positive side of this whole question it must be said that some good work has, and is being done and that a fairer system of justice does seem to be evolving. Before I undertook to do this article, I sent out a survey to a dozen large Canadian newspapers asking them for their impressions of the efficiency of the lower courts in their centres.



Panda

Toronto's new Juvenile and Family Court building provides bright, modern facilities. A new city hall will also house up-to-date courtrooms

Without exception, the reports were favourable although none gave a rating of excellent. We need only cast our eyes back on Dickensian times to see the strides that have been made in the whole realm of criminology. The workhouses are gone, and no longer do we incarcerate people in debtors' prison. There are family courts, juvenile courts, traffic courts, and drunk courts, etc. We have social service clinics and welfare and church institutions concerned with people in trouble.

There Are Weaknesses

Courtrooms and judges are being added. Moreover, in Ontario last year, eight regional conferences for magistrates were sponsored by the Attorney General's Department to work out uniform applications of correct sentencing principles. More conferences are planned. Deputy-Attorney General W. B. Common says the magistracy of Ontario is of a "high order" but frankly admits there are certain weaknesses, particularly in larger centres.

Another indication that we are on the right track is that more and more magistrates are demanding pre-sentence reports before deciding on a sentence. But this precaution may occasionally work to some one's detriment — if he is a petty offender and is kept in jail awaiting the arrival of the report and then made to serve an additional few days.

The most common injustices in our system occur amid the thousands of petty infractions of liquor and traffic regulations which go through the lower courts like cars on a production line. In the case of mailed summons, for instance, even an innocent party often feels that it would be better for him to admit guilt and pay a fine than to face the inconvenience of making repeated trips to court to fight it. This applies equally to witnesses. A United Church minister told me that he had once followed a hit-and-run car after witnessing a collision. He offered himself as a witness for the Crown and was called back to court on three different occasions before the case was heard.

This evil becomes even more serious as the cases become more serious: it is possible that some accused persons will plead guilty when they should plead innocent, in the hope that by so doing they will speed up their trial and hence their return to freedom —particularly when they are refused bail. Again, while most provinces have a system of free legal aid for indigent prisoners, it has disadvantages. The calibre of lawyer usually is not very high, and the case won't get any priority.

If one were being facetious one could say that the moral of this article is: stay out of trouble. But even innocent people sometimes find themselves in difficulties. ●

Recognize and Reconcile Red China

By EDWARD B. JOLLIFFE, Q.C.*

ANADA Shouldn't Recognize Red China" was the message of Dr. L. S. Albright in THE OBSERVER of uary 1. It is a sad commentary on the of mind in certain areas of Christen- and a revealing one. The great national imperative today is not so recognition as reconciliation in the est sense.

r. Albright believes the General Council mistaken in thrice recommending gnition of the People's Republic. I et he did not go with me to China or part in the long private talks I had leading Chinese Protestants in August September. Instead, his article is based e clichés of Formosan propaganda and assumption that western powers—and "large investments in China"—have kind of moral superiority over all rs.

enounce Belief in White Supremacy

ormal diplomatic recognition is of small ortance compared with the need for h Americans to achieve an entirely understanding of Asia in general and a in particular. The Communists are g in expecting all the world to go munist. If they are to abandon that hope, we must give up our own vain s. And if we believe what we say t freedom and tolerance, we must stop ting that eastern nations conform to western pattern or submit to western age. This is a painful and difficult ess for us, mentally and emotionally, use we shall have to renounce our onic self-righteousness and the last ges of our belief in white supremacy, ever subtle or subconscious.

r. Albright's article is a perfect example e approach which would make recon- ion impossible — or even fraternal ions with Chinese churchmen. Implicit ll such statements is naïve certainty ur right to pronounce severe moral ments on the policies of the Chinese ernment and its supporters. I found ese churchmen consider themselves lly qualified to condemn western rnments, on moral as well as other nds, although they did so with firm courtesy. They do not share the western faith in private enterprise or the profit motive, nor do they regard our society as inherently superior to their own, or as being any less materialistic.

". . . and Charity"

To end the recriminations, there will have to be faith, hope *and charity,* rather than the faith, patience and hope recommended by Dr. Albright. If his use of the phrase implies hope for the downfall of the Peking régime, I can only say it is one not shared by any Chinese Christian I met. Moreover, it would be resented in China, just as we would resent any article in a Chinese church paper urging that Canada be kept in outer darkness and excluded from the United Nations until our government changes its policy or is overthrown.

Dr. Albright denounces Peking for a "policy of deception," but says nothing of a government which will not permit its citizens to visit China on pain of losing their passports — not even mature anti-Communist newsmen. Why? Is it feared their reports might reveal the truth about China? All that appears in the American press on this subject is second-hand or third-hand, and most of it bears not the faintest resemblance to reality. I invite Dr. Albright to compare the American account of China with what is spoken and written by Canadians who have actually been there. Or let him consult the churchmen, writers and merchants — and there have been thousands — of Scandinavia, Britain, France, or India, who can testify from direct observation and owe nothing to the propaganda-mills of Taipeh. He may then find who is guilty of deception, or self-deception.

Wild Tales

Certain features of the new China I deplore, including some of the official propaganda, the drive for conformity of thought (not without parallel in Canada), exaggerated nationalism and devotion to dogmas such as the infallibility of Marx, but these bear little relation to the wild tales spread by the so-called Committee of One Million.[1] Ceaseless repetition here of atrocity stories is no more helpful towards reconciliation than the constant harping in Asia on western atrocities like the atom-bombing of Hiroshima.

We know communist ideology is different from our own, and we are entitled to differ, but by what logic does it follow we should close our eyes to the facts of Chinese progress or refuse to shake hands with men of a different faith? Withholding recognition is an open insult, well understood in the Orient. It has no justification in the Christian ethic or in democratic principle or international law.

In our own church the Union Jack is often displayed in a place of honour. At a Protestant service in Peking (a moving experience for a missionary's son, born and brought up in China) I saw the red flag of the People's Republic standing to the right of the chancel. It is natural that the Chinese, like ourselves, should take pride in their country and their flag, but it would be tragic if national loyalties and prejudices forever divide us. This is exactly what our policy of ostracizing China threatens to do. It is neither Christian nor realistic.

From Protestants as well as Catholics I learned there is interest in restoring fellowship between the churches of China and Canada. I learned also, however, they have been hurt and disappointed by the North American attitude, notably by the vituperative outbursts of individuals who ought to know better. The extreme bitterness of a few may be sincere, but to their Chinese friends it seems negative, unfair and unworthy of the Christian community. Happily, exchange visits and friendly relations have developed with British and European churchmen who do not recoil in self-righteous horror from the New China.

When Chinese ministers told me too many churchmen over here echo the words of the U.S. State Department, my reply was that many of our people do not share the peculiar Dulles' view of Asia. That my reply was correct has been proved beyond doubt—by the General Council in September and also in November by the five hundred American clergy and laymen who met at Cleveland. To Dr. Albright and others I commend the wise words of the Cleveland conference: "Stronger efforts should be made to break through the present stalemate and to find ways of living with the Communist nations. . . We should avoid the posture of general hostility to them and cease the practice of continual moral lectures to them by our leaders." ●

Mr. Jolliffe is the son of a missionary and lived many years in China. Last year he toured with a group of lawyers. He is a Rhodes ar.

[1] *American Churchmen organized against recognition of China.*

Rev. J. A. Davidson

Mrs. D. Vipond

Mrs. H. MacDonald

Rev. V. Fidd

• Those Groupies • A Hundred Experts

Ad Lib

By J. A. DAVIDSON

I MUST say again that My Irritable Friend is a very kindly soul. He continues to send me long, chatty letters to help alleviate the pains of isolation from which he thinks I am suffering during my sojourn up here on the sub-Arctic barrens. I do hope that he'll not be annoyed if I pass on to you a few extracts from them. (When I describe my friend as "irritable" I use the word primarily in the physiological sense of "able to respond when stimulated," rather than in the more usual sense of "cross and cranky" — although sometimes the more common usage can be fairly applied to him.)

"My work, over the long years, on presbytery pastoral relations and conference settlement committees has shown me how comprehensively we honour and express the various traditions on which our Church's polity is founded. When calling ministers, the big churches honour Congregationalist principle—the local congregation is a law unto itself. Presbyterian principle is applied to the medium-sized churches — calls are scrutinized by presbyteries but generally O.K.'d without debate. The little charge often gets a bit of the old Methodist stationing committee treatment. I estimate that this analysis is applicable to about three-quarters of our Church.

"Young Biffin was over to see me yesterday. He's just back from a couple of years of post-graduate study, and he hasn't yet had time to digest all the theological goodies they crammed into him. But he's very, very keen. At one stage our conversation got out of hand, and I found myself being harangued at: young Biffin, when expounding theology, seems to be always making rather charming move-over-Karl gestures. Still, he's a good lad, one of our best, and when he's had time to digest his knowledge and learn to put it into intelligible English we may have to pay attention to him.

"You asked me to tell you more about 'group dynamics.' I am now an expert in the subject. Recently Jumbo Binks arranged for the presbytery what he called a 'Group Dynamics Workshop.' We spent a day being indoctrinated by an eminent itinerant group-dynamizer. (One of the customers suggested that we call ourselves 'groupies': I questioned the desirability of this, as I remembered that 'groupie' is a disease of poultry.) Group dynamics is essentially the old-time discussion-grouping gone emotional and extended a bit. And just as the discussion group technique was based on the assumption that wisdom emerges when we pool our ignorances, so group dynamics operates on the principle that adjustment and integration and 'insight' (that's very important) come when we pool our aggressions and insecurities and other mild neuroses. I mentioned this to Jumbo and he took it rather badly. He pointed out that I am obviously deficient in proper group awareness; and since then he's been politely hostile toward me. He and I aren't grouping at all well these days. Why is it that when a person becomes 'groupable' (in the Binksian sense) he generally ceases to be 'clubbable' (in the Johnsonian sense)?"

See what I mean? He *does* respond when stimulated.

Report on Japan

By DOROTHY VIPOND

DELEGATES who attended the World Christian Education Convention in Japan last summer have been speaking and showing slides to groups all over the country. Over a hundred experts on Japan let loose in Canada!

Probably among us are some delegates who voice the idea that Christianity in Asia is regarded as "mere propaganda for 'imperialism and capitalism'." From my experience it certainly was not a majority opinion.

It is true that nationalism among the Asian delegates was apparent, but who was surprised at that? Possibly some delegates went to Tokyo with preconceived ideas of the great benefits Japan had received the hands of the Western democrac particularly of the United States. If so, t were no doubt surprised, but not plea with what they found. For though m Japanese, including Japanese Christia were glad to welcome Western democr immediately after the war, they now that the democratic system is not exa easy to implement.

Democratic methods are not usually easiest nor the most efficient if short-ra goals are considered, whether in Japan Canada, as we well know. Far from be suspicious of the discussion group meth I found that the Japanese were q accustomed to it, enjoyed it, and had b trained by their church leaders in its u

It *would* be true to say that we fo the Japanese suspicious of the *Polit* moves of the West. Nor is this so s prising. Only 13 years ago provisos w written into the Peace Treaty which discredited Japanese Emperor was for to sign, which prohibited Japan from e re-arming in her defense, and demilitari the nation as completely as possible. N the Japanese government is being urged strengthen its armed forces, to build mis bases and to allow American soldiers use those bases. Small wonder they're c fused on the West's political strategy.

If the statement is true that Christia in Japan is linked up with this type imperialism and capitalism, then surely too bad for Christianity. However, every turn we saw practical evidence t such is not the case. Work in the slums Tokyo, Kobe, Osaka, can hardly be labe imperialistic or capitalistic. Japan pastors, whose average salary is $4 month, do not have much stake in capitalistic system. The Church of Ch in Japan, representing an organic union 30 denominations, and which is now years old, has only one Westerner on Council Executive and none on its S executive.

The missionaries who are in Japan h been invited by the Japanese church. T are there because the Kyodan has

• Our Sacred Cow

'ome over into Japan and help us." It is tirely unfair to say that missionaries in pan today carry a banner either for perialism or for capitalism.

ust the Cow

HELEN MacDONALD

VE read with a certain sense of superiority about the position of the acred Cow" in India, and how national alth and welfare are sacrificed before s tribal god. But doesn't social drinking cupy somewhat the position of a "Sacred w" in our own society, before which blic opinion, national health and welfare w? Last year Canada spent more on ohol than on education.

Alcoholism is Canada's No. 1 health oblem, yet social drinking, one of its root ıses, persists. No one wants to imitate alcoholic; but the leading citizen who nks moderately is a model to many a ıth. Today social drinking has become much the centre of social and business . Increasingly it is taking over as a ron in the field of arts and in sports. e distillers have become our big prize l award givers.

With some temerity, we question this ional habit, for we realize that we are some danger of being called cranks, atics or spoil-sports. At the further risk punning, we would seize the bull by the ns and ask you to consider the following estions with us: "Is social drinking our cred Cow'? Is social drinking here to y?" And what positive ways and means we use to offset this strong trend for ial drinking?

n answer to the last question, one of best ways to combat it is among our ıth. In an earlier article we told about positive approach used by "The Allied uth Programme." But we cannot leave the reform to youth. The adult example a very strong factor. Dr. Norman ckenzie, President of the University of tish Columbia, points out that today re parents are drinking than ever before. He says, "It's unrealistic and stupid to expect that their children won't follow their example."

Psychologists say that the teenager has two main drives: one to be accepted by his peers; two, to have his maturity recognized. Surely then, adults, and in particular parents, have a special responsibility to create a favourable social climate for our youth, who are impulsive, impressionable and extremely sensitive to group pressure. Even one individual at a gathering where cocktails are served, by his own personal example can do much to help a young person to withstand the temptation of following the crowd. To gain the wider support of our adult church members, might we not work through our local church groups and hold group discussions and workshops. We might use such topics as "Is Social Drinking Here To Stay?" or "What Are The Effects Of Social Drinking Upon Our Youth?"

Finally in answer to this whole question of "social drinking" which seems to be surrounded with so much defeatism, today, we would quote the motto adopted by a large business firm which says, "If you would have a better world, start by keeping your own corner clean." This seems like good advice to us as Christian individuals and as churches. Let us throw off our defeatist and apologetic air, and be pleasant but firm as we take our stand for total abstinence. It might just catch on and spread! If enough of us start sweeping we might oust this "Sacred Cow."

• Faulty Financing

The Pace-Setter

By VICTOR FIDDES

A MINISTERIAL friend of mine moved recently to a new charge which, like the charge he left, has a building scheme under way. In his letter to me he comments that "The Wells Organization is a wonderful institution for the clergy!" Apparently he is still making payments on pledges to his former charge while "pace-setting" for the new congregation.

I wonder if my friend is fully aware of the extent of the sacrifice which he is making to promote the temporal affairs of the Kingdom. Painful as the direct cost of the new buildings may be, the indirect cost is likely to be even greater, for he is on a small charge and "there is a limit." After the new hall has been built there will still be a sizable debt on it, the fuel bills will be enormous, the caretaker will ask for more help, and the committee of stewards will discover that with all this inflation around them the minister's fairly modest salary is going to have to remain fairly modest.

I knew a minister once who assumed the pastorate of a church just after a new building had been erected. He served the congregation for 17 years, during 15 of which the congregation annually reduced the mortgage by one thousand dollars and annually kept the minister's salary at least five hundred dollars lower than it should have been. Said minister figured that he himself had paid approximately half of the principal of the mortgage!—this, of course, in addition to the tithe.

There are many congregations, I am sure, that can take a building project in their stride and, by sound financial planning, systematically pay off the debt, annually boost the minister's salary, automatically increase the M and M givings by 15 per cent., support Church Extension magnanimously, furnish a room in the Home for Senior Citizens, and do all the other things that speakers at Stewardship Rallies say a congregation can easily do. But many of the congregations—particularly the smaller ones—aren't able to do all that, and the one individual who is likely to pay the most is the individual who has provided most of the stimulus—namely, the minister.

How else account for the fact that in the United States of America where over a billion dollars is being spent each year on new church construction two-thirds of the ministers are in debt and their average salary, $4,432, has actually declined in terms of cost of living? •

Edward Cragg

The Men and the Mission

IN the face of growing opposition from Jewish leaders Jesus retired to the hill-country north of the Lake of Galilee, and there arranged to meet a group of trusted followers. From among these he chose 12, an Inner Circle who were to play an important part in his plans for the future. (Mark 3: 13-19) Most, if not all of these had already received a preliminary call to "follow" him, (Mark 1: 16-20); the present choice was a summons to further training and more specific responsibility.

THE STEPS OF CHRIST
1 Peter 2: 21

We may expect to learn something very important about the requirements for Christian leadership by looking closely at these 12 men.

The most outstanding thing about them is that they were in no sense outstanding individuals. None had unusual intellectual qualifications, or social or political position. None had large economic resources; at least four were fishermen. Most of them come before us as mere names.

However, they all had certain definite qualities. They had been willing to abandon the security of the past in order to follow Jesus in his itinerant life; and now in face of mounting official hostility they were ready to be known as leaders of his band. They made their discipleship definite at the very time when many were finding it more convenient to withdraw.

A second important feature about the 12 was their diversity. At least one came from the southern province, if "Iscariot" means "man from Kerioth." While one belonged to the fanatically nationalistic group known as Zealots, another was by his very calling branded as a collaborator with the Romans. Yet these were to learn that they were "one body in Christ." (Romans 12: 5; 1 Corin. 12: 12) The first Christian fellowship began by ignoring geographic and political divisions.

The Mission for which these men were chosen was planned to secure the survival and spread of the Word that Jesus himself had been preaching, the Good News of the Kingdom of God. (Matt. 10: 7) They were not called to speculation or argument; rather their function was to be that of Heralds, proclaiming a given message.

This message was to be validated by a Divinely-bestowed power to help and heal. Thus men were to learn that the Kingdom was already present in power. It is interesting to note that in their work of healing they were to employ the use of anointing oil, a tested resource of medical doctors of the time. (Mark 6: 13) Faith was to supplement the best scientific methods then available.

We, who are so leisurely in our approach to the tasks of the Kingdom, should note the haste and concern that marked these first apostles. They were to travel light so that they could travel fast and far. (Mark 6: 7-9) Their bearing was to reflect their status as representatives of a Master who in turn bore a divine authority. (Matthew 10: 40) And always they were to remember that acceptance or rejection of their message would spell life or death, both for communities and for individuals. (Matthew 10: 14, 15).

No one can read the story of these men and their mission without feeling that the primary need of the Church today is for members, laymen quite as much as ministers, who are seized with their responsibility for proclaiming the Gospel "like men carrying the Fiery Cross through a Highland glen."

Church Teen-Agers Did It

A FEW years ago a group of senior Canadian Girls I Training at British Columbia's Camp Council were dis cussing the problems of Canadian Indian young peopl When they learned that a disturbing number of Indian girls o their own age were at that moment in the Vancouver jail o charges of vagrancy and drunkenness, their quiet interest gav way to indignant concern. Was there no one on hand to hel these girls avoid the pitfalls of city life when they came in fro the reservations to find work? There were concerned individual they were told, but there was no organization, and the problem was a big one.

In homes throughout Vancouver the following week, report of a wonderful camp included explosions of indignation ove the plight of Indian girls in the city. So persuasively did th teen-agers talk that they aroused the concern of a number o church women. The result was the formation of The Nativ Indian Service Council of Vancouver, an organization that i today rendering outstanding service to Indian young people wh come to make their homes in the city.

Last year a younger C.G.I.T. group in the Ontario town o Meaford was discussing the racial prejudices of their ow community.

"I would like to know," said one girl, "why a Negro is no allowed to sleep in our town. They may pass through, but ma not remain overnight."

A buzz of voices followed. Most of the girls knew of th rule. One volunteered the information that 50 years ago, whil a circus was in town, a white man had been killed and a Negr travelling with the circus had been accused. Was this the reaso for the law? Was it really a law? With a word of directio from their leader, a project of investigation was launched.

With their own relentless enthusiasm, the teen-agers tracke down the so-called law. The editor of the town's weekly pape was interested, but could find no trace of such a law having bee made. With the help of the school caretaker, an acknowledge authority on the town's earlier days, the girls searched th records in the Town Hall. There they found that there ha indeed been a murder, but there was no proof that the accuse Negro had any connection with it. The matter had bee discussed by the town council, but there was no by-law on th books stating that a Negro could not sleep in the town.

The weekly paper ran an article on the findings of the church teen-agers. The mythical by-law was exposed, and an Ontari town disposed of an out-dated bit of racial prejudice.

Our teen-agers, we salute you!

YOUR FAMILY BIBLE READINGS

THESE passages are suggested for use in the home, fo private devotions and for preparation for study of th International Sunday School lessons:

Sunday	Mar.	1.	The Lord's Servant	Isaiah 53: 1-1
Monday	Mar.	2.	Anointed for Suffering	Mark 14: 1-1
Tuesday	Mar.	3.	Preparation for the Passover	Mark 14: 12-1
Wednesday	Mar.	4.	The Last Supper	Mark 14: 17-2
Thursday	Mar.	5.	Peter Pledges Loyalty	Mark 14: 26-3
Friday	Mar.	6.	Jesus in Gethsemane	Mark 14: 32-4
Saturday	Mar.	7.	A Prayer of Consecration	John 17: 1-1
Sunday	Mar.	8.	Christ, Our High Priest	Hebrews 4: 14–5: 1
Monday	Mar.	9.	Jesus Betrayed	Mark 14: 43-5
Tuesday	Mar.	10.	Tried by the Sanhedrin	Mark 14: 53-6
Wednesday	Mar.	11.	Peter's Denial	Mark 14: 66-7
Thursday	Mar.	12.	Before Pilate and Herod	Luke 23: 1-1
Friday	Mar.	13.	Sentenced by Pilate	Luke 23: 13-2
Saturday	Mar.	14.	Mocked by the Soldiers	Mark 15: 16-2
Sunday	Mar.	15.	A Prayer That Jesus Knew	Psalm 22: 1-
Monday	Mar.	16.	The Road to Golgotha	Luke 23: 26-3
Tuesday	Mar.	17.	Jesus Forgives His Crucifiers	Luke 23: 32-3
Wednesday	Mar.	18.	The Penitent Thief	Luke 23: 39-4

Family Prayers—Method or Magic?

a split-level family, with two teen-agers and two toddlers, t takes a touch of magic to make family prayers anything e than a myth. We've done our own informal survey to see others manage, and we've found that the results are well h sharing.

Most families worship together at meal time—the together- about the table lends itself to fellowship with a Heavenly er. Some find that joining hands in a circle for prayer ides the smallest ones most effectively — and keeps small ls well occupied! Busy households find it advisable to take telephone off the hook before they start.

One Scottish doctor uses the moment before the evening to give thanks for the day in Gaelic. His wife and children learned the words, too. A minister's family has a different ber lead in prayer each day. The most nutritious plan we heard is to provide the tiny ones with carrot sticks for ching while the older members of the family read from the e.

At our house we like best to sing—loud and clear! We sing ise God from whom all blessings flow"; "Be present at our , Lord"; favourites of two generations of campers; and ent new ones for which we are constantly on the alert.

Recently I read that Dale and Roy Rogers follow through aving Dale read from her Bible for 10 minutes while the quietly begin their meal. If her potatoes are cold she says it is worth it, for differences and tensions melt away as the family listens.

How do you manage in your home?—*Mrs. Grace Jull, Scarborough, Ont.*

Discards Under the Footlights

As we sort the contents of clothes closets and drawers in preparation for our family's change to lighter clothing, most of us fill a box or two with outgrown garments for the W.A. rummage sale. At times we unearth articles that we part with reluctantly, for they are tangled with our memories. At other times we feel that an article itself is of little value, but the trimming or the material has possibilities still.

Miss Eleanor Hornby, of Metropolitan United Church, London, has written to say that out of such discards the women of her church have created a costume wardrobe that is used all year round for dramatic productions. The mothers, aunts, and grandmothers who took the used garments apart and put them together again as Biblical costumes sewed memories with their stitches. The skirt of daughter's first evening dress made a cape for a prince. A dressing gown that had belonged to a beloved doctor became part of a wise man's robe.

Inexperienced dyers who turned out some unevenly tinted flannelette sheets won unexpected praise. The light and dark shades of the resulting robes looked just right under the footlights!

Religious drama is playing an increasingly important part in the life of many churches. Christmas and Easter pageants are highlights of the year for our sons and daughters. Most churches could make good use of their own costume wardrobe.

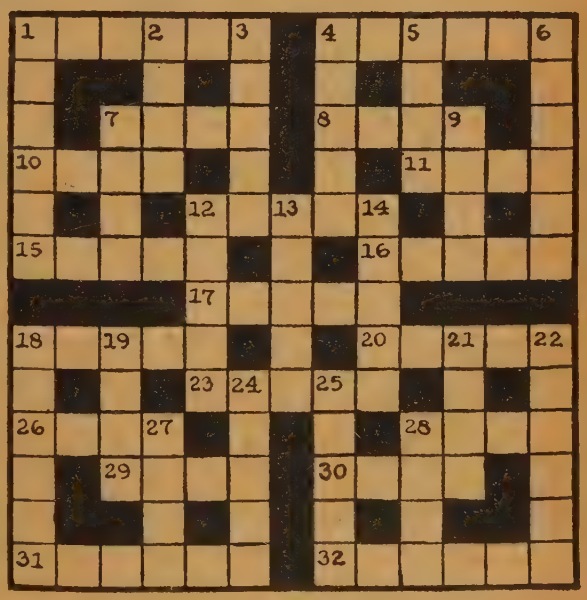
Music Makers' Corner

AVE you ever tried to make your own music? As Music Makers you should ple to do this. Like all good composers, r go to the piano to finger out a tune. s come to you if you let them. All have to do is to write them down. If cannot write the tune you hear, better some lessons in rudiments of music. ose you have written a good tune and want harmony to go with it, stay from the piano. If you cannot hear chords which clothe the melody, r study harmony: Handel, Mozart and hoven did. Like them, you will be able rite the chords which make your dy into good music. You can hear the ony coming if you give it a chance. you have written it, you may have vise it by taking out a few notes, just ake out a few adjectives to make these s fit into our column which is some- down in the corner beside the puzzle sometimes on the shelf above it. So make a good tune, about 16 bars in n. If you cannot do this write a verse poetry. If this won't come, draw a re. But don't give up. Do something pen and paper that is your very own.

members of our Circle are: Barbara Crosby 447 Westgate Ave., Regina, Sask.; Jacqueline (11), 132 Canlish Road, Scarborough, Ont.

Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. What was the name of the pool to which Jesus sent the blind man to wash, and he received his sight?
4. Who, when Jeremiah bought Hanameel's field, had to preserve the evidence of the purchase, as tokens of the people's return?
7. Who said to king Jehoshaphat, "Shouldest thou help the ungodly, and love them that hate the Lord"?
8. Image.
10. On.
11. Measure.
12. Guide.
15. Who had two daughters, one called Leah and the other Rachel?
16. The second son of Samuel who "turned aside after lucre, and took bribes, and perverted judgment."
17. The Philistines envied this man because he had flocks, herds and servants.
18. ". . . that sometimes shuts up sorrow's eye." (Shakespeare, "Midsummer Night's Dream".)
20. Who was "a man subject to like passions as we are"?
23. Affirm.
26. Goes astray.
28. Show large in darkness.
29. A very small particle.
30. Destruction.
31. One of Joseph's brothers who saved him from being killed.
32. "And he asked him, 'What is thy name?' And he answered, 'My name is . . ., for we are many'."

DOWN

1. Who performed a miracle by calling upon the Lord, "and the Lord sent thunder and rain that day"?
2. Foreboding.
3. Climb.
4. Salt water.
5. Chamber.
6. What was the name of the forest where David, on being warned by the prophet Gad, went after leaving the cave Adullam?
7. Who else, besides Abiathar, supported Adonijah, when the latter plotted to succeed king David on the throne?
9. Of whom did Moses say, "Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah"?
12. Cuts off.
13. Rub out.
14. One who races.
18. The name given by the Amorites to mount Hermon.
19. Who was the bearer of a letter from the Persian king Artaxerxes empowering the Jews to return to Jerusalem?
21. Metal.
22. For whom did God make the fountain En-hakkore in Lehi?
24. "Frailty, thy name is . . . !" (Shakespeare, "Hamlet".)
25. Month of the year.
27. Wound.
28. Fish.

(Solution on page 29)

Over and over again— It's the same old story . . .

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Has the Moderator or the sub-Executive the authority to reverse a decision of the General Council?*

A. No; the Judicial Committee, however, may find that the General Council acted illegally or ultra vires and declare a decision invalid.

Q. *As chairman of the Board of Trustees for a considerable number of years, I would like to know on what authority you say the minister is normally chairman of the Board of Trustees?*

A. *The Manual*, para. 8: "Trusts of Model Deed" says the minister has the right to preside or to appoint a deputy — but in their absence the trustees may elect a chairman."

Q. *Can one be President of the Woman's Association in the United Church without being a member of the United Church? For example, she might be an Anglican in a village where there is only a United Church to attend and work in.*

A. The rule book says "no". But there are times when there should be an exception to good rules.

Q. *Would it not be better if parents, Sunday School teachers, leaders of church groups, baby-sitters and others use the God-given word "children" instead of "kid," a word savouring of a farmyard?*

A. Yes, we suppose so.

Q. *Can a lay supply conduct meetings of the Official Board? Or is it necessary for the supervising pastor to preside?*

A. He may if he is a member of the Official Board and has been authorized to do so by the supervising pastor. Otherwise the supervising pastor or someone properly authorized by him must preside. Informal meetings of the Official Board may be presided over by the lay supply but no official action or binding decisions may be taken or made. Decisions which may be ratified later by properly constituted meetings may be made. If this isn't clear, *The Manual* is explicit on the point.

Q. *Do ministers of the church remarry divorced persons?*

A. Yes. Some of them. See forum on this in THE OBSERVER, January 15th, 1958.

Q. *Is a simple majority of those voting sufficient to carry a motion in an Official Board meeting, or is a majority of those present required?*

A. If there is a quorum, a majority of those voting. If there are 20 present and only 10 vote, six for and four against, it carries.

Q. *The Young People's Union of our church occasionally goes to Sabbath Eve service in Holy Blossom Synagogue, Toronto. Is this a good idea?*

A. Yes. We can think of some very good precedents from 1,900 years ago.

Q. *(a) The Official Board in our Church never meets; whose responsibility is it?*
(b) Also we call our stewards managers; how about that?

A. (a) The Minister's.
(b) It is the right of a congregation formed before 1925 to continue the form of local government it had at that time. If yours is a former Presbyterian Church you are entitled to function with session, managers and no Official Board.

Q. *We have noticed in the* Question Box *that you don't think the offering should be carried out and counted during the sermon.*
(a) Could you say on what you base objections?
(b) Have you no sympathy for families who like to have their collection-counting father home for Sunday Dinner?
(c) Aren't you just being overly-sympathetic to the minister who wants everybody to listen to the sermon?
(d) Do you think it all right where there are two morning services for the counting to be done during the second?

A. (a) We have several objections, the first being that it's a very poor example to the congregation for the officials to walk out of the worship of God so they can be through counting collection sooner.
(b) Yes. But where the collection is that big there should be enough men to divide the work.
(c) Probably.
(d) We think we can excuse it if the counters attend the first service.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

"WE are hitched to the seasons—four sharp ones with no south to melt into," write Ralph Gustafson in his Introduction to *The Penguin Book of Canadian Vers* (70c.) just arrived. This is the key sentence opening the door to an understanding o this very fine survey of English - Canadian poetry "from the first to the latest." It i a book for proud reading. This second Anthology by Mr. Gustafson contains worl ranging from *The Rising Village* by our first native-born poet Oliver Goldsmith, reminiscent of his famous English uncle, to th verse of R. A. D. Ford, Jay Macpherson, Dorothy Livesay, Charle Bruce. Quite the longest paragraph of credits is given to Th Ryerson Press, and among these is one for the use of A. M Klein's "The Rocking Chair" which we have never forgotte following first reading. . . With this Penguin came the Pelica Book, *How the Bible Came to Us,* by H. G. G. Herklots, at th same price. A revised edition of the book first published in 1954 it begins with the Bible presented to Queen Elizabeth at he Coronation and traces the steps by which the English Bible ha reached us. . . There is also a new Ryerson Poetry Chap Boo entitled *In Her Mind Carrying* ($1.00) written by Verna Loveda Harden, whose poems used to appear frequently in *The New Outlook.* We like "Sain John Harbour," a clear-cut word picture. The technique of using the same stanza—wit lines transposed—in opening and closing, is effective.

Mr. Ford

Songs of Praise for Schools

A Book of Worship for Primary Grades, prepared under the direction of the Protestant School Board, Greater Montreal. (Ryerson Press, $2.00).

Reviewed by Stanley L. Osborne.

This book ought to be a source book for every Superintendent of the Primary Grades in our Church Schools. This is mainly a collection of hymns and carols for children rather conservatively selected but nevertheless good. These are classified under General, Christmas, Lent and Easter, Graces and National. To these are added prayers, responses, orders for particular occasions, and memory selections comprising one-fifth of the book. A few coloured engravings lend admirable decoration and provide a springboard for good teaching: even the early Christian symbols on the cover add a touch that links the contents to the ancient stream of Christian devotion. To cap it all, an excellent introduction is provided by the Very Rev. James S. Thomson, who writes the Foreword.

The World of the Old Testament

By Cyrus H. Gordon. (Doubleday Books, $4.50).

Reviewed by Dean K. Burns.

The author of this book is familiar with the world of which he writes. He goes a long way towards making it live for us. For all who are repelled or bewildered by the strange customs and incidents recorded in the Old Testament, here is an informed and appreciative guide through its labyrinthine corridors. Dr. Gordon has commenced to do for the history of the Hebrew people what G. M. Trevelyan has done for the history of England in his *Social History of England.* He has gleaned from the pages of the Bible and parallel records of the ancient world, how persons and peoples lived and thought. The result: we are shown the kind of world out of which th Old Testament grew. Here is the cradle o our faith.

An excellent book, nevertheless, one i surprised that a work purporting to pictur the world of Abraham, Moses and the grea prophets should have so little to say of th worship content and practices of Israel Even more noticeable is the meagre discus sion or even mention of the singular lif and distinctive message which presses i upon the reader throughout the Ol Testament.

Looking at Architecture in Canada

By Alan Gowans. (Oxford, $7.95).

Reviewed by O. P. Hossie.

The serious student and the casua observer alike will find much of interest i this book. Popular in the best sense of th word, it deals admirably with Canadia architecture as an expression of the histor ical development of our culture. For th author "architecture is not only one of th arts; in many ways it is the greatest o them all, encompassing all the rest, pro viding a setting for painting, sculpture music and drama."

With well-chosen illustrations properl inserted opposite the text, one may readil follow Canadian building as a clear "expres sion of changing patterns of life, thought and society." In keeping with this purpos the author covers a wide historic an geographic range with the result that all o Canada is mirrored here, with particularl excellent studies of the way in whic French, English and American influence have all been woven into a Canadia pattern. The tracing of medieval an Baroque influences in Quebec is especiall illuminating to those unfamiliar with "th Quebeçois Spirit."

The concluding chapters on mode architecture are especially worthy of study

ical of his comments which may well ome classics is the following: "These techniques allow architects to treat r buildings like sculpture, and mould t three-dimensional compositions of e and light." But once again our nor's enthusiasm does not dull his judg-t. He sees so clearly that so-called ctional architecture may be neither ctical nor functional. Indeed, it even mits the gravest sin (always levelled at Victorians) of doing violence to the erent nature of the materials used. In long run, he rejoices in mid-twentieth tury architecture which "seems so lthy by comparison with many of the er arts.

lan Gowans has placed in his debt all are interested in Canadian Cultural ression; but if you think this is not a ctical book, you are greatly mistaken. rch building committees might well der (although they might not entirely e with) his distinction between Roman holic and Protestant Churches. The er is a place "where God is to be nked, rather than adored; worshipped, ner than presented; a place where indi-ual experiences are shared, co-ordinated, stimulated. Its architecture then is not mbolic expression, but a practical means an end." As an architect and as a son the Rev. C. A. Gowans, he has double son to close his book on this note, "It is accident that for the best examples of dern Canadian [architectural] tradition have to rely on churches."

Pastoral Counselling for Mental Health

By Samuel R. Laycock. (Ryerson, $1.00.)

Reviewed by Mervin A. Bury.

Dr. Laycock, renowned Canadian psychologist and educationist, who has written so many helpful books and articles for parents, teachers and preachers, has done it again! Under the auspices of the Canadian Mental Health Association, this little volume was prepared to meet the needs of all clergymen. It is the indispensable handbook to which the clergyman will resort when personality problems are brought to his attention. Timely suggestions and certain orderly steps of procedure are outlined, together with recommended resources of agencies and books to which the counsellor may refer. It is concise and goes directly to the point or points.

Dr. Laycock

Dr. Laycock discusses the clergyman's role in counselling and outlines certain techniques to be employed. There are valuable chapters on "Marriage Counselling," "Counselling Parents," "Older People," "Alcoholics and Their Families," and "Individuals with Sex Difficulties." Nor has he forgotten those confronted by the major crises of life.

Theological students should become conversant with this book before leaving the seminary. It is a must for all clergy.

Jerusalem

By Michel Join-Lambert, translated by Charlotte Haldane. (Toronto: Ryerson Press.) $6.00.

Reviewed by R. B. Y. Scott.

The author sees the Old City of Jerusalem which may be visited today, principally as a monument to its own history. He recounts that history in three divisions — *Hebrew Jerusalem,* from its origins in a pre-Israelite town mentioned in Egyptian records to its utter ruin after the Second Jewish Revolt under Hadrian; *Christian Jerusalem,* from the founding by Hadrian of a pagan city, Aelia Capitolina, on the site, and the return of the Christians "in the wake of the legions," to its destruction by the Persians in 614; and finally *Moslem Jerusalem,* from the surrender to the Caliph Omar in 638 to its reconquest by Saladin from the Crusaders in 1187. The story ends with the anguished moment when the Franks watched the cross on the Dome of the Rock being struck down, to be replaced by the crescent which is there to this day.

The author's narrative is reliable and well constructed, though in covering so vast a stretch of history he is not always able to avoid cluttering his narrative with more detail than the reader's interest can sustain. The translation is generally excellent. This volume is the first of a projected series on "Ancient Cities and Temples."

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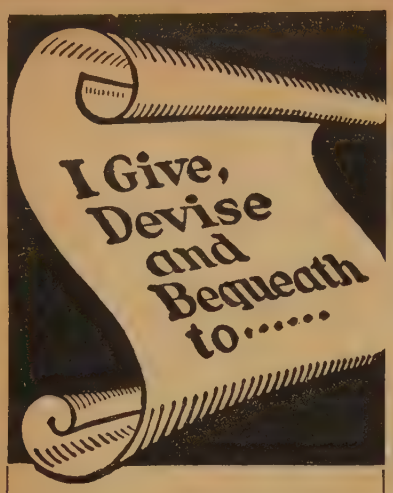

Speaking of

WILLS

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MODERATOR'S LETTER

(*Continued from page* 11)

zealots, but has had certain clear causes which I might enumerate:

1. Sociological—the population shift and uprooting of old denominational loyalties; 2. Practical — co-operative ventures in Theological Colleges and Councils of Churches; 3. Economic — the recognition that a wastage of resources in overlapping and competition is not a light matter, but a sin against Providence and a failure in Christian stewardship; 4. Evangelical—the desire to promote the Mission of Christ at home and abroad, "that the world might believe"; 5. Theological—a growing awareness of the Unity that is given, that we Christians already possess in our common origin, common faith, and common mission. There are few of us who would deny our essential unity, and there should be more of us ready to strive for its outward and organic expression, in obedience to our Lord's prayer that "they all might be one."

The time may not have yet come for organic union between the Anglican Church and the United Church, but surely the time has come for us to recognize and appreciate each other's Communion, the validity of each other's Orders, and the contribution of each other's denomination to Christian history. I am convinced that Christian unity will only come—and will inevitably come — with the spiritual renewal of the Church in Jesus Christ its Lord and Saviour. For this end we should all pray daily, and if our prayers are real they will issue in patience, persistence and brotherly love.

ANGLICANS' STATEMENT

(*Continued from page* 11)

provide us with a clear guide for positive future action in our approaches to The United Church of Canada. Two plans for reunion in particular have been given full or qualified approval. The basic ideas and principles exemplified in these plans furnish us with a new basis on which renewed conversations might proceed with the reasonable assurance that such ideas a principles have the approval of the Lambe Conference.

5. We believe that there is gene ignorance of and indifference to the subje of reunion and that further progress w not be achieved until wide and intensi study of the question has been undertak throughout the whole membership of bo communions.

6. We recommend that:

(a) The Anglican and United Church together prepare a Study Guide on Reuni for use in both communions. The Stu Guide should include the Ceylon Scher and the North India Plan and perhaps oth similar proposals, together with the releva resolutions and passages from *The Lambe Report*. It should also contain other stu materials, such as a statement of t Anglican and United Church positions the nature of the Church, its ministry a sacraments. We suggest that the use this Study Guide be vigorously promot throughout both communions in joint mee ings organized in conferences, presbyteri dioceses, deaneries and local congregatio

(b) The Bishops of Bombay and Nagp be invited to this country by the Anglic Church and representatives of the oth communions involved be invited by t United Church to stimulate and lead d cussions on the subject throughout bo Canadian communions.

(c) The fullest possible co-operati between the two communions be develop in our Theological Colleges, in programm of social action and in other spheres whe joint action is practicable.

(d) A common League of Prayer f Church Unity be established in both co munions to encourage regular prayer f unity and especially the daily use of common prayer by the people of bo communions.

The meeting of the Committee on Reunion w ordered by the Anglican Church's executive coun last November. The council's decision follow outspoken complaint in September at the Gene Council of The United Church of Canada, wh delegates doubted the serious intentions of t Anglican Church toward reunion.

Dr. MacQueen said the committee's recommend tions were encouraging and interesting, and wou receive serious consideration by the United Church Committee on Union.

Memories

I think of all the happy things
That little girls must treasure so,
The best must be to sit in church
Beside a granny whispering low
A wandering thought, or touching light
A tired hand—all dream bedight;

To listen to an ageless tale
Of what has been and what shall be,
To bow in furtive prayer—to raise
A treble voice, in doubtful key;
To gaze into the face of her
Whose goodness shines, as gold and myrrh;

To put a penny on the plate
And slow retreat a wandering hand
Loathe so to part with this, her hoard
For sisters, in another land;
To pat a sleeve that's soft and dear
And rest her head a little, near.

And then to see her granny bend
And search within her pocket's wealth
Among her kerchiefs and her keys. . .
Then slowly pass her hand in stealth,
To eager take the bounty there
And bask in joy, complete and rare.

To slowly munch a peppermint
In quiet peace, light hearts may know
To feel the blessed Sabbath calm
Divinely happy, round her flow,
To glance again whence comes the love
That hovers, like a winging dove.

Of all the lovely treasured things
No little girl should ever miss
The best of all . . . a granny's smile . . .
And peppermints . . . and hours like this.

—Anne Smyth

ny Schauffler and her Means School

(*Continued from page* 10)

boys, which is supported by the rseas Board of The United Church of ada and the American Congregational- While the number of pastors is easing, still very few are well trained. h must cover a wide territory. When s away, the lay people carry on church ices. School and Institute graduates, deacon or nurse, deaconess or the her or his wife take on the work as a ter of course. African people are born lers and able to pass on what they have ned.

'he Dondi young people, boys and girls e, support two or three student evan- sts during the summer months. They vel and make contact with men and boys from home on the coffee plantations the fisheries. At the coast they are eving the pastor for more extensive rs by visiting newcomers, hospital ients and prisoners and conducting ser- es where there is no regular deacon or ister. Recently they pioneered work ong Chokwe and Luimbi tribes.

Vhen one of these young missionaries eing ordained, the Church makes a big asion of it. At the ordination of Senor tonio, missionary and African delegates re invited from each of the eight church as to attend the ceremonies which were ducted on the new field.

The young minister was the son of pagan ents who had sent him to the mission ool in order that he might get along in , learn enough Portuguese to earn a ter living for himself and bring prestige the family.

But he found Christ as well, and this nged the whole direction of his life. He ame a Christian teacher, but because he the need for pastoral work he took ological training too; all this and an cated wife and children.

Dr. Ralph Collins, director of the theo- ical seminary, and his wife, Dona Jean, w on furlough in Ottawa) took part the Sunday ceremony. The Seminary, rrie Institute, Means School and the ndi Hospital were represented both by delegates present and by the contribu- n each had made in the training of the ng pastor and his wife for their task as ssionaries.

Eight hands, black and white, stretched ward in the impressive ordination emony. They represented education, the urch of Christ in Angola, the fisheries k, a neighbouring area, American and adian mission boards.

No Race Problem

There is no racial prejudice within the urch in Angola. As missionary and ican delegates meet at a gathering, they down together at a common table, share same food in a spirit of brotherhood.

At an ordination and baptismal ceremony in Camundongo, a young Portuguese woman teacher was baptized with 15 Africans. For months she had been a candidate for church membership. When the African pastor came to her in the service he spoke of this new life she was entering and ended by saying, "Now today you are black with the rest of us."

There is not yet a great deal of racial prejudice in Angola, but the explosive elements of nationalism and hatred are there. Against these the Church stands firm.

Now back in Dondi, Amy Schauffler has again taken up the task of training young African girls for the growing opportunities of Christian leadership, emphasizing the importance of the Church's great gifts for the times — understanding, patience and love. ●

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About People and Places

What To Do with Murderers

Canadians interested in the subject of capital punishment are being given an opportunity to express their views through a new committee that has been established under the Board of Evangelism and Social Service.

The Rev. W. G. Berry, secretary of the new Committee on Capital Punishment and Corrections, says he would welcome statements or briefs on the subject, particularly relating to alternative methods of dealing with persons convicted of murder.

The committee was established on instructions of the General Council, which declared in Windsor, in 1956, that capital punishment was "contrary to the mind and spirit of Christ." Its main consideration will be alternative methods of dealing with convicted murderers.

Donald F. Brown, former chairman of the Senate and House Committee on Capital and Corporal Punishment and Lotteries which reported to Parliament in 1956, is honorary chairman of the committee. Among its members are two well-known criminal lawyers, Arthur Martin, Q.C., and Norman Borins, Q.C.; a former crown attorney, A. G. Davis; the John Howard Society's executive director, A. N. Kirkpatrick; and Gerald Wright, chief inspector of Ontario's Department of Reform Institutions. There are also several ministers who have had experience in this field of work.

Regional committees may be established in Vancouver, Edmonton and the Maritimes.

$½ Million from Toronto Churches

The Toronto Home Missions Council reports that over $557,400 has been collected from Toronto area churches in the past year to assist the local church extension programme and improvements in the downtown area.

The Council has been assured of three million dollars over a three-year period ending in 1961.

In the downtown Toronto area, $1,000,000 will be spent to build new facilities for the Fred Victor Mission, Queen Street East. Excavation work has already begun. A new Christian education building for the Chinese church, Chestnut St., cost $45,000. And a renovation programme to the Church of All Nations, Queen St. W., has been completed, costing $25,000.

Since the Council inaugurated its money-raising programme whereby established churches help other churches to build, 12 new sites have been purchased in the Toronto area and five more are now being negotiated.

Fourteen new church buildings have been started in the past year.

According to figures released by the Toronto Home Missions Council, Kingsway-Lambton Church is the leading contributor, having pledged $240,000 over the three years and giving $98,500 the first year.

St. George's Church is second, pledging $150,000 and producing half of that amount, $75,000, in the first year. Deer Park Church pledged $150,000 and to date has turned in $54,000, the Council reported.

Other churches in the Toronto area to exceed their goals include: Lawrence Park, Bloor Street, Glebe Road, and Willowdale.

Funds for Geneva Building

The **Lutheran Church** will have its World Federation headquarters in the new World Council Building in Geneva. The American Lutherans have voted $50,000 towards construction of the building to be located near the former League of Nations, now the European headquarters of the United Nations.

The United Church of Canada has already given $5,000 towards the building fund. Final plans for the World Council Headquarters will be passed by the Central Committee at its August meeting on the Island of Rhodes.

200 Years Selling Insurance

The oldest life insurance company in the world, the non-profit Presbyterian Ministers' Fund, marked its 200th anniversary last month with a church service in the Old Pine St. Church, Philadelphia, and banquets in a number of areas.

A feature of the Toronto celebration was the presentation by Canadian Manager the Rev. F. Bramley Keyes, of a copy of the company charter to Roy B. Whitehead, Superintendent of Insurance for Ontario, who received it on behalf of Premier Leslie M. Frost.

Growing out of a "Presbyterian Fund for Pious Uses" set up in 1717, the Fund's history dates to 1759 when William Penn's two sons, Thomas and Richard, granted it the first charter. This was three years before Equitable of London was chartered to serve the general public.

King George III gave "a handsome donation for the Fund" which was at first limited to Presbyterian clergy. Now clergy of all denominations and their dependents are eligible.

One striking fact in the Fund's history is that it has never contested a claim and has never engaged in a lawsuit over its fiscal affairs.

There have been lapsed policies, of course. Dr. John Witherspoon, a signer of the Declaration of Independence, had to allow his insurance to lapse because his salary as president of Princeton University was so irregular.

One hundred and twenty-five officials of insurance associations, representatives of various denominations and Metro area policy holders were guests at the Toronto banquet.

Dies Beside Car

John G. Barnes, lay supply on the Topsa Mt. Pearl charge, outside St. John's, Nfld collapsed and died while putting a skid cha on his car last month. He had just returne from visiting his wife in a St. John's hospita

A memorial service was held in Wesle Church, St. John's, and broadcast ov station VOWR.

Canadians in Washington

Ten Canadians, eight from the Unite Church, one from the Canadian Counc of Churches and one from the Anglica Church, were among the 250 ministers, la men and women attending the annu Churchmen's Washington Seminar on Inte national Affairs.

They heard Harold E. Stassen, forme Disarmament Advisor to President Eise hower, plead for a new approach t European peace. In a highlight address H said that Americans must enlarge their con cept from "This Nation under God" to "Th World under God," and must insist that a people are the concern of its foreign polic

Delegates, of whom one-third were women were told by former Representative Brook Hays, a Baptist, that the Christian must b prepared to make sacrifices for principle i politics.

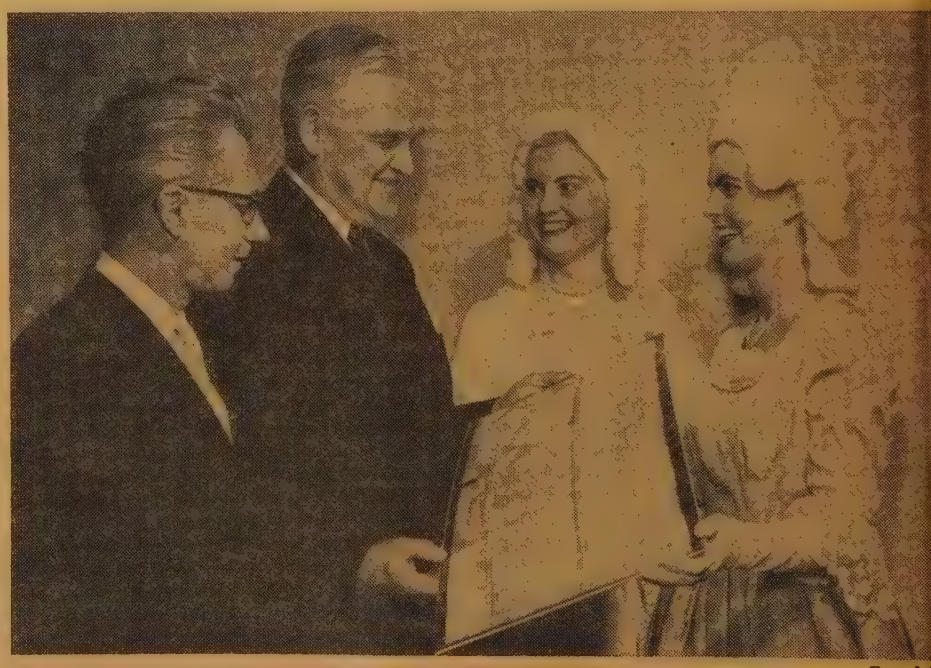
Visits were made to embassies, to th Pentagon and State Department where dele gates were briefed; to Federal agencies o housing, civil rights, labour relations, federa aid to education and slum clearance.

Growing out of the Washington Confer ence, a similar Seminar followed within few days at Ottawa where over 100 men an women gathered under the sponsorship c the Canadian Council of Churches to lear of the Canadian approach to peace throug international affairs.

Challenge to Teachers

Four missionary teachers will be returnin to their homelands this year from th Canadian Academy, Kobe, Japan. Dr. D. H Gallagher, secretary of the United Church Board of Overseas Missions, is now seekin teachers who will volunteer for a three-yea term at the school.

Canadian Academy was established i 1913 as a school for missionaries' children



Ragsda

Canadian manager Keyes, Insurance Inspector Whitehead and costumed guests with copy of Presbyterian Ministers' Fund Charter. *(See story "200 Years Selling Insurance")*

was operated by the United Church il the Second World War. It is now ntained by the mission boards of 13 rches, with classes for kindergarten to ıde 12. The 300 students are still mainly n missionary families, but also include dren of business executives and diplo- ts. There are 20 languages spoken among student body.

Teachers serve a three-year term. The y permanent staff member is Principal uglas Bishop, who was appointed by the ited Church last year.

ree Churches, One Manse

Nearly 200 people gathered for the dedi- ion on the new **parsonage** on the **Freelton, abane and Aberfoyle (Ont.) Charge** early month. The minister, the Rev. F. G. ckenzie, presided, and Halton Presbytery irman, the Rev. M. A. J. Waters, con- cted the dedication.

nadians to Germany

Former Berlin travel agent, the **Rev. Horst eger,** minister of Howard Park's German ıgregation in Toronto, will conduct a ıup of church people on a chartered flight m Toronto via London, England, to ınich, Germany, for the Kirchentag ıurch Congress) next August. Mr. Rueger l represent the United Church, the first ıe Canada has had official standing at s great Lay Rally.

More than 100,000 people attended the t Kirchentag in Frankfurt in 1956. Mass lies are a feature, but experts will debate ıtroversial points and delegates will have opportunity to join in discussion. Themes lude "The Christian Family Today," he Church and Modern Industry," "The urch and Mass Media" and "God and World-wide Church."

There are still some vacancies. The Rev. ırst Rueger, 58 Marmaduke St., Toronto Ontario, will be able to give detailed ormation.

Years in Office

In recognition of 40 years' service, **Mr. H. Sweeting,** Clerk of Session, was pre- ıted by Knox United Church, Gull Lake, sk., with Enstrom's religious painting race."

ıe Singing Theologs

The **Princeton Seminary Choir** will be Canada four weeks out of the eight ıeduled in their 14th annual summer tour. ıey will sing in the larger Eastern cities, ronto, Ottawa, Montreal, and in the aritimes at Fredericton, Halifax, Glace y and Sydney.

This 20-voice male singing organization made up of graduates enrolled in the inceton Theological Seminary in prepara- n for the ministry. Not only do they sing finest choral music, their objectives lude informing church members of the ed for trained ministers and encouraging ung men and women to consider the nistry as a life work.

ıurch Loses Veterans

The Rev. A. W. Cann, whose home was R. 1, Mount Lehman, B.C., died on ıuary 27th. Ordained in 1922 his min- y was in the Saskatchewan and Alberta nferences. He retired in 1955. . . On ıuary 27th also, **The Rev. W. W. Conrad** d at Grand Mere, Que. Ordained in 1902, iring in 1947, he served the church in the aritime and Montreal and Ottawa Con- ences. . . **The Rev. John H. Wright,** who d December 11th at Nanaimo, B.C., was lained in 1897 and after a period in East- ern Canada went to British Columbia where the major part of his work was done. His charges included Vernon, Kelowna, Ladner, Richmond, Nanaimo and Nelson, as well as three Vancouver churches, Robson, River Ave. and Second. He retired in 1938.

Charlotte Anne, wife of the late Rev. James Little, who was for a number of years the minister of Westminster Central United Church, Toronto, died in that city February 4th. . . **Emily,** wife of the late Rev. Herbert

(Over)

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CANADIAN ART CHINA
Box 261, Collingwood, Ont.

L. Partridge, died at Toronto, January 30th. . . . **Emma,** wife of the late Rev. Thomas Pitcher, died recently at Green's Harbour, Nfld.

Negroes Honour Fosdick

The Philip Murray Award for contribution to better race relations was presented to **Dr. Harry Emerson Fosdick,** pastor-emeritus of Riverside Church, New York, by the National Association for the Advancement of Colored People. Dr. Fosdick was cited for "working tirelessly for a society in which all men are truly brothers."

New Quarters for Mayfield

Last spring the **Mayfield** congregation on the Inglewood charge, near Brampton, Ont., decided to enlarge and remodel their Sunday School building. Last month the opening and dedication service was conducted by the minister, the **Rev. Edward W. Todd.** A few days later a turkey supper for 500 was prepared in the new electrically-equipped kitchen.

Revolt Divine

"Call thou not me 'good',"
The Master said.
And in His quiet way
His revolution moved
One step ahead.

"Call thou not me 'good'.
There is but One:
The Father in high heaven
Dwelling, He is good,
And He alone."

"Call thou not me 'good'."
The Master's head
Bowed down in bloody sweat
From cross of wood,
And He was dead.

"Call not thou me 'good',
But 'friend', instead:
Friend eternal, timeless friend,
And to the very end
The sinner's friend."

"Call not thou me 'good'"!
His blood He shed;
Not brother's, friend's or foe's!
Revolt divine! Man's life renewd!
Eternity in time!

—Rev. J. A. Filshie

Federate at WMS Birthplace

The women's organizations of **Centenary United Church,** Hamilton, met last month as a Federation for the first time.

Seventy-eight years ago the W.M.S. of the Methodist Church had its origin here. Miss Martha Cartmell, a Centenary member, was the first missionary commissioned by the W.M.S.

The organizations within the new Federation include the Woman's Association, the Martha Cartmell Auxiliary of the W.M.S. and the Evening Auxiliary.

Londoners Are Generous

The Moderator's Church, **First St. Andrew's,** London, in 1958 made the largest contribution to the British and Foreign Bible Society in the Western Ontario division. Under the leadership of the **Rt. Rev. Angus J. MacQueen,** this church contributed $1,225. London was also the largest contributing community, with a total of $10,110. The amount raised in the area during the year was $32,500, a 20 per cent. increase over 1957.

WORLD CHURCH NEW

Aid to Cuba

A grant of $5,000 has been sent to Cu from Church World Service, the rel agency of the National Council of Churcl in the U.S.A., it has been announced. T money will be used for emergency fo clothing and medicine.

The Rev. Paul Fernandez, executive sec tary of the Cuban Council of Churches, w will administer the fund, described co ditions in cities and towns that were bomb and shelled as calamitous, particularly Oriente Province where the revolut began. While there are an estimated 10,0 Protestants in Cuba, the relief will be adm istered without regard to creed.

6,000 Refugees to U.S.

Church World Service will send three its executives to Utrecht, The Netherlan to help process 6,000 Dutch Indones refugees coming to America this year, was announced last month.

Representing Protestant Episcopal, Me odist and United Presbyterian Churches the United States, the Rev. Alexan Jurrison, Dr. John S. Juriez, and Miss M garet Gillespie will assist the World Cou of Churches in interviewing, registering a selecting refugees. They will tell about on this continent, the types of resettlem opportunities under the sponsorship of churches.

9,500 Dutch nationals are to be allow into the U.S. this year under a new im gration law. Most of the Indonesian refug lost everything due to the civil disturban in the former Dutch colony.

New Missions Magazine

Indicative of a changing mission empha is the name chosen for the new magaz of the United Presbyterian Women. It is merger of the 71-year-old **Mission Horizons** and the 34-year-old **Outreach** a will carry the title **Concern.**

Made necessary by the merger of United Presbyterian Church of No America and the Presbyterian Church in U.S.A., the first issue of the new magaz was mailed to 100,000 subscribers. It w inform women readers about the life a work of the new Presbyterian Church. It sponsored by the Church's Board of Natio Missions, the Board of Christian Educat and the Commission on Ecumenical Miss and Relations. Its editor is Mary Reinmuth, New York, who has held num ous secular editorial posts.

Methodists Study Alcoholics

Young Methodists studying for the m istry in the United States are to have spec training in counselling of alcoholics. T Church Board of Temperance will spon the programmes in the theological se inaries. The Board is studying the possibil of establishing special rehabilitation cent for alcoholics in the Methodist hospitals a are seeking the co-operation of the Boa of Lay Activities and the Board of Hospit and Homes.

"Misspent Money"!

Most of the money spent by churches new buildings is "misspent," according Dr. Truman B. Douglass, chairman of Department of Worship and Arts, Natio Council of Churches. For every artistica defensible new building, he said, there scores, if not hundreds, that are ba sterile, repetitive and irrelevant in culture. Dr. Douglass proposed a four-po

churches need: a radical reformation in role as consumer and patron of the sustained and vigorous conversation the artist; recognition that the seer, not moralist, is the re-maker of man's life; understanding that encouraging signifi- conversations between the church and artist must be a peculiarly personal istry.

r. Martin Halverson, the department's utive secretary, asserted that since it within the church building that the great ting and sculpture of the past developed, t art can arise again within the fabric he church building when the church has lear understanding of itself and of rent worship.

rection

/e regret that in reporting the death of Rev. George M. Marshall in the Feb. issue, the name appeared as "Morrison". Marshall died January 7th while in the ve ministry at Riverview, Winnipeg. ained in 1937, he served the church in Manitoba Conference.

Publishing House Notes

fts for New Communicants

ANY Churches are accustomed to present appropriate gifts to young ple who are received into the member- of the Church following a course of ruction in a Communicants' Class. I mmend the following books:

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he Christian Life or
od Be In My Life, by David Forsyth, or
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1. HELP WANTED

CHRISTIAN Education worker wanted by Dunbar Heights United Church, Vancouver. Write Mr. E. C. Chapman, 3524 West 32nd, Vancouver 8, B.C.

SUMMER help wanted — established and well-equipped Christian Conference Resort has opportunities for capable women for bedroom-housekeeping work, kitchen help, pastry and salad cooks; season approximately June 8 to September 18. Apply to Box 106, THE UNITED CHURCH OBSERVER.

ZION United Church, Moose Jaw, Saskatchewan, requires the services of a Deaconess to act as Director of Christian Education. Will be responsible for co-ordinating programme and leading 100 volunteer Sunday and mid-week leaders. New C.E. Centre. If interested, please write to N. C. Allan, Zion United Church, Moose Jaw, Sask.

1N. NURSES WANTED

REGISTERED Nurses (2), Licensed Practical Nurse (1) wanted as soon as possible for 15-bed Mission Hospital under the W.M.S. 90 miles north of Winnipeg. Good wages and personnel policies. Apply to Superintendent, Elizabeth M. Crowe Memorial Hospital, Eriksdale, Man.

2. EMPLOYMENT WANTED

WANTED—a position as part-time companion to a Hamilton lady. Address E. J. L., 14 Charlton Ave. West, Hamilton. References if desired.

2A. PULPIT VACANCIES

BELMONT Avenue United Church — one-point Charge, will be vacant June 30, 1959. Furnished manse, close to Grade and High School and Victoria College. Recording Steward, W. B. Wellwood, 1867 Cochrane St., Victoria, B.C.

CANNIFTON (Ont.) Pastoral Charge, Belleville Presbytery, three miles from Belleville, requires an ordained minister by July 1st, 1959. Good Elementary School - High School bus to Belleville. Brick manse with oil heating and modern conveniences. Good salary with travel allowances. Please write Mr. Harry McPherson, R. R. 6, Belleville, Ontario.

CHARING CROSS (Ont.) 2-point Pastoral Charge will be vacant June 30th; new modern parsonage, gas heated; growing community. Interested ministers please write to Mr. Ross Button, Charing Cross, Ont.

COOKSTOWN United Church, one point charge —Simcoe Presbytery. Minister retiring July 1st. Fine church with large Sunday School, furnished parsonage, on highway, Collegiate bus. One hour drive from Toronto. Recording Steward—Howard Pearson, R. R. 1, Thornton, Ontario.

CRAIK, Sask., three-charge appointment, vacant July 1st. Modern manse; High School, Doctor and hospital facilities. Situated on main highway. Interested ministers please contact Robert J. Dunn, Craik, Sask., for full particulars.

DELISLE (Sask.) Pastoral Charge vacant from June 1st, 1959. Correspondence from interested ministers re this three-point charge will be welcomed. Comfortable manse, natural gas heat, 35 miles from Saskatoon, paved highway, good school. Salary $4,000.00 including travel allowance. Write H. S. Riddell, Vanscoy, Sask.

DOAKTOWN, N.B., three-point Pastoral Charge, will be vacant June 30th, 1959. Interested ministers please write or 'phone Mrs. W. R. MacKinnon, Jr., Doaktown, N.B.

DOBBINTON (Ont.) three-point charge, vacant July 1st. Comfortable brick manse, furnace, modern conveniences, minimum salary. Interested ministers please write John Wolfe, Recording Steward, Dobbinton, Ontario.

FRANKLIN Charge vacant July 1st. Prosperous community. Paved roads. Bus fifty miles to Montreal. Minimum salary and travel. Write Mrs. James Manning, Franklin Centre, Que.

GUILDS, Ont., 3-point Charge, Kent Presbytery, vacant July 1, 1959. Minimum salary and travel allowance. Manse situated on No. 3 Highway close to school and store. Write John R. Hubbard, Blenheim, Ontario.

2A. PULPIT VACANCIES—Continued

HAMILTON Presbytery, St. Andrew's United Church, in newly-annexed suburb of Hamilton, requires full-time minister from July 1, 1959. For full particulars please write Secretary Pastoral Relations Committee, Mrs. J. K. Jamieson, 235 Sanatorium Road, Hamilton, Ont.

ISLINGTON United Church, situated in a western suburb of Toronto, offers a unique opportunity and challenge for one who has distinctive attributes as a writer, or scholar or preacher, or counsellor, to be associated with the minister and minister of Christian Education in a church of 2,000 members. This challenge is made primarily to men of 35 to 40 years of age, but is not limited to that range. Senior salary schedule. For information write to Ken Taylor, 31 Shadowbrook Drive, Islington, Ont.

MELBOURNE (Ont.) two-point charge, vacant end of June. Convenient to London. Salary above minimum. Comfortable oil-heated manse. Present minister retiring. Interested ministers please write Murray Hathaway, Melbourne, Ontario.

MERLIN - FLETCHER (Ont.) Pastoral Charge, Kent Presbytery, is now vacant. Furnished parsonage with modern conveniences, natural gas heating and cooking. Public and High Schools in town. Salary $4,500.00 and flexible. Duties to commence July 1st, 1959. Interested ministers please write or 'phone G. H. Robertson, Secretary of Pastoral Relations Committee, Box 5, Merlin, Ont., or 'phone 8.

MERSEA Pastoral Charge—Leamington, Ontario, Essex Presbytery, four-point charge, will become vacant July 1st, 1959. Interested ministers please write Mr. Willard Bruner, Chairman Pastoral Relations Committee, R. R. 3, Leamington, Ontario.

NEW LOWELL, Simcoe Presbytery, two-point charge (New Lowell and Airlie) becomes vacant May 1, 1959. Manse, oil-heated, High School bus service. Interested ministers please contact Secretary Pastoral Relations Committee, W. A. Mumberson, New Lowell, Ont.

OKOTOKS (Alta.) United Church, High River Presbytery, vacant March 1st, 1959. Furnished modern manse and complete school facilities. Interested ministers please write Mrs. Mary Bailey, Okotoks, Alta.

PALGRAVE, Ontario, near Toronto, three-point charge, now vacant. Minimum salary plus car allowance. Oil-heated parsonage with modern conveniences. High School bus to door. Please write Mrs. A. McLean, Palgrave, Ontario.

PORT LAMBTON (Ont.) four-point Charge in Lambton Presbytery, vacant April 1st. Very comfortable fully-furnished manse, with gas furnace heating. Good school facilities. Salary and travel allowance well above minimum. Interested ministers please write to Mrs. L. Reynolds, Sombra, Ont., Secretary Pastoral Relations Committee.

PORTAGE LA PRAIRIE (Man.) United Church vacant July 1st, 1959. Staff includes Associate minister and Christian Educational Director. New Christian Education Building, gas heated manse. Interested ministers write Mr. Clayton Zimmerman, 229 Queen Ave., Portage la Prairie, Man.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

ST. ANDREW'S United Church, Mattawa (Ont.) Pastoral Charge, North Bay Presbytery, vacant July 1st, 1959. Interested ministers please write Pastoral Relations Committee, Box 372, Mattawa, Ontario.

ST. GEORGES, Bermuda, two-point charge, furnished parsonage, minimum salary plus car allowance and extra $200.00 in Bermuda. Vacant June 30th. Contact L. S. Brangman, St. Georges, Bermuda.

ST. PAUL'S Charge, Kent Presbytery, 3 miles from City of Chatham, 3 points, vacant June 30th. Salary open. Interested ministers write Secy. Pastoral Relations Committee, Ian Maynard, R. R. 3, Chatham, Ont., Elgin 4-3065.

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R. R. 2.

VANKLEEK HILL Pastoral Charge, Ottawa Presbytery, is vacant. Furnished manse with oil heating and modern conveniences; town has a fine new High School and a good Public School; is situated half way between Montreal and Ottawa with good railway service. Interested ministers please write to Mrs. G. D. MacIntyre, Secretary of Pastoral Relations Committee, Box 32, Vankleek Hill, Ont.

2A. PULPIT VACANCIES—Continued

WANTED — Minister for Sperling - Homew pastoral charge for July, 1959. State sa Apply J. B. Hooper, Sperling, Man., Chairman.

WILLIAMS LAKE, B.C., Pastoral Charge, C boo Presbytery, a two-point charge, va June 30th, 1959. Write Dr. S. N. Wood, Box Williams Lake, B.C.

5. CHOIR PERSONNEL

ORGANIST - CHOIRLEADER required for tral United Church, Calgary, Alberta. L three-manual Casavant Organ, redesigned by Norman and Beard in 1957. Salary accordin qualifications. Applicants state age, experience, available and salary expected. Apply in wri Recording Steward, c/o Central United Ch Office.

ORGANIST and choirleader wanted, West United Church, Ottawa, duties to comm September 1, 1959. Teaching facilities. R stating qualifications and salary expected, to R Frayne, Box 957, Ottawa 4, Ontario.

ORGANIST-CHOIRLEADER required for Bu Avenue United Church, Barrie, Ont. P state qualifications, experience, age and s required. Apply to F. C. Green, 113 Tiffin St Barrie, Ont.

ORGANIST-CHOIRLEADER required for W United Church, Brantford, Ontario. L three-manual pipe organ. Applicants state experience, date available, and salary expe Apply in writing: E. F. Pusey, Hardy Road, R. 1 Brantford, Ontario.

WANTED—Organist - Choirdirector for St. P United Church, Prescott, Ont. Please give particulars as to experience and salary expe Apply to Miss Betsy Neal, Secretary Music C mittee, King St., Prescott, Ont.

6. ASSISTANT MINISTERS WANTED

DUE to the resignation of Rev. W. J. Pre often ten years as assistant minister director of Christian Education at First Un Church, Hamilton, this position is now open. In ested ministers are asked to write to Dr. N Robinson, Chairman of the Pastoral Relations C mittee, First United Church, Hamilton, Ont.

ST. LAMBERT United Church, membership 1, requires by July 1st, 1959, young orda man to act as assistant minister and Directo Christian Education. Minimum salary plus. Re to be in hands of Pastoral Relations Committee Lambert United Church, 415 Mercille Ave., Lambert, Que., by April 15th, 1959.

WESLEY United Church, Brantford, Ont., s pastoral assistance for active, progre church. Retired minister or minister nearing re ment would be considered. Write Stanley Jo 46 Baldwin Ave., Brantford, Ont.

WANTED—Assistant to minister—Wesley Un Church, Fort William, Ont. Preferably a yo ordained minister, but might consider lay man woman experienced in work with youth gro Apply — H. W. Field, Clerk of Session, We United Church, Fort William, Ont.

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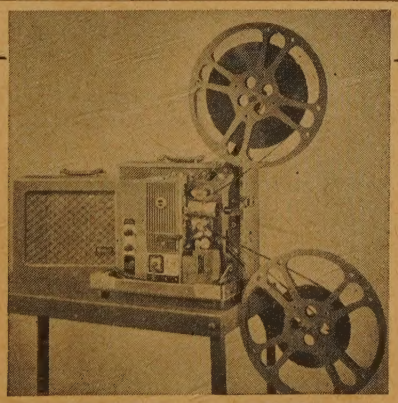

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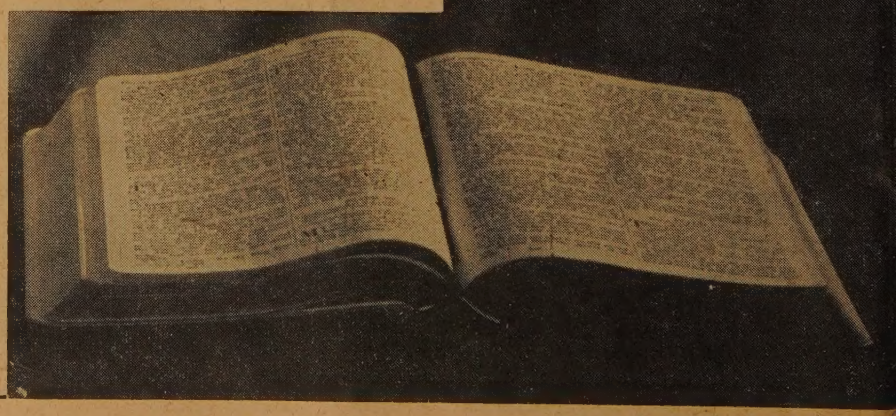

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